Church Management

VOLUME XXXI MARCH 1955 NUMBER 6

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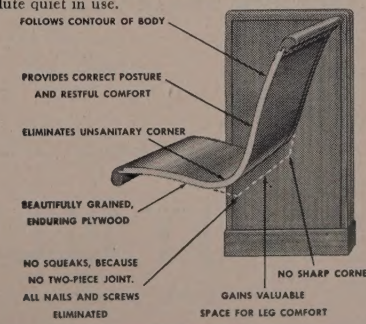
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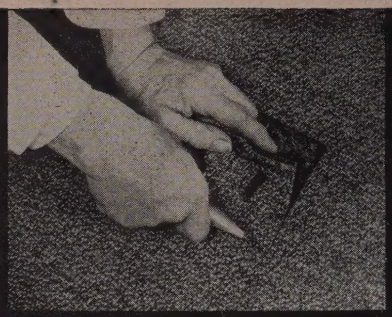

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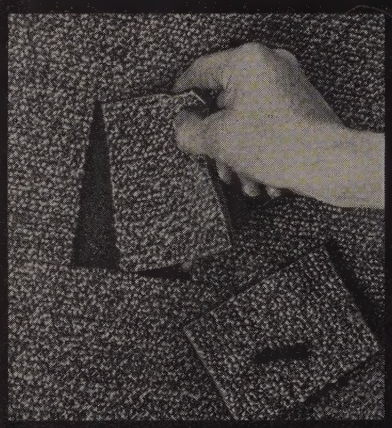

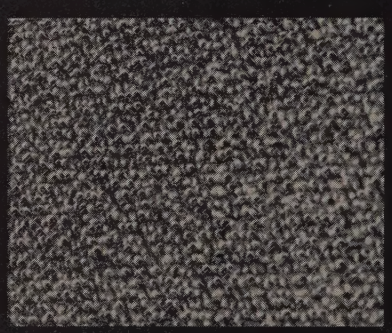

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Editorials

EASTER PERENNIAL

A Contributed Editorial

IF your heart needs a lift, a lift out of the grave of its buried self, a resurrection to renewed life, you need not wait until an Easter morning comes along.

There is a creative energy in kindness that causes the heart that is broken to vibrate once more. The plant that grows in upon itself finds the dark and dies. The plant that grows up and out finds the light and lives. Selfishness leads but to the grave. Usefulness brings the resurrection.

The parent who is wrapped in the grave clothes of sadness can find Easter joy by bringing home a toy to his child, and will find himself lifted out of his tomb of gloom by the ecstacy that radiates from the tiny heart to him. The husband, buried in a sepulchre of sadness, can walk in the newness of life by giving his wife some lovely remembrance and feel his cold, dead heart warmed into life by the radiance of her happiness.

If you are "down," down below the horizon of things, dust to dust, ashes to ashes, help yourself to Easter perennial by helping others. The man who dies to selfish wants and buries himself in the furrow of service for others pushes up daisies, Easter lilies, flowers, fruit and grain, and comes to life everlasting.

Orva Lee Ice

One God, One Law, One Element

ON other pages of this issue is a very timely sermon entitled "Adventures in Two Worlds." It is the title given by the author, not the editor. Looking over my typewriter I see a pile of recent publications. One bears the title *Two Worlds*. It is a British publication published in the interest of psychic phenomena. This division of all life into two worlds may make a handy handle to produce a consciousness of immortality, but I find myself resisting unconsciously any idea that life is so divided.

Is not God one? Is not his universe a world of law? Are spiritual laws limited to the kingdom unseen by human eyes? What is atheism but a disbelief in the unity of the purpose of the universe?

Yet there is a persistent dualism which goes all through human experience. "In heaven," men say, "sits God. There he will judge his people." Does not God judge his people day by day as they walk on this earth?

A theology of "rewards and punishments" fits beautifully into the dualism. If we have the wisdom to think of a theology based on acts and consequences, we see not two worlds but one, with the law of righteousness operating throughout. *Spiritual Law in the Natural World* was the thesis of Henry Drummond. It needs to be revived in this atomic age.

If the entire universe is under the law of God, what does it profit a man to pose as virtuous when his heart is evil? Even if he fools his neighbor, the cancer of corruption is eating out his own heart. He may deceive his wife and his neighbor but the poison of evil takes the toll of his life.

It seems to this writer that at Easter we need to appreciate the unity of the laws of God. Too much is made of the power of the flesh fighting against the power of the spirit. The destruction of the body is not evil; it is part of the spiritual process of growing and learning. Christ rose on Easter; yes, but he also rose before Easter. The spirit of eternal life was clothed in his body before he was hung on the cross. He proved that we live not in two worlds, but rather that there is one law-controlled universe.

If there are two worlds, instead of one, they are man-made worlds. We set up our little systems and establish regimes in which we serve our various interests. In the end they must yield to the spiritual laws which have been given mankind throughout the ages.

Note the entrance to the educational rooms off from the highway.

METHODIST CHURCH, CENTERPORT, NEW YORK
Architects: Ryder, Struppmann and Neumann, Jamaica, New York
Minister: Joseph H. Geary

Here is an effort to preserve the beauty of the white frame church and extending the educational and social facilities at the left. The entrance to the educational rooms is off the highway; the center of the social activities is shown in the organization room at the right. Through the window is seen the historic Centerport Mill Pond.

We set limits to our systems and say that they have been set by God. When did God limit the sight of men? The prophets never closed the eyes of men; they opened the eyes that they might see. While priests insist that there is a veil between two worlds which our eyes must not pierce, the prophets of science break the atom and reveal power undreamed of by our grandfathers. The great mysteries of life are those which lie in spiritual realms. Even if we fail to find the mystery of life and death, the quest quickens the human soul.

It must have been along these lines that Alfred Lord Tennyson ventured when he mourned the death of a dear friend.

> We have but faith: we cannot know;
> For knowledge is of things we see;
> And yet we trust it comes from thee,
> A beam in darkness; let it grow.
>
> Let knowledge grow from more to more,
> But more of reverence in us dwell;
> That mind and soul, according well,
> May make one music as before.
>
> * * *
>
> That God that ever lives and loves,
> One God, one law, one element,
> And one far off divine event,
> To which the whole creation moves.

W.H.L.

Shades of Malthus

WILLFORD I. KING, who writes much for the Committee for Constitutional Government, has thrown confusion into the subject of foreign aid by bringing up the philosophy of Thomas Robert Malthus, English economist of the eighteenth century. He points out that by the reasoning of this eighteenth century thinker "the masses" tend to multiply up to the food supply.

His conclusion is that when you increase the food supply you increase the rate of reproduction and in the end no one is any better off than before.

Mr. King puts this interpretation on the theory: "The proponents of economic aid for Asia and Africa assert that, by introducing new methods and machines, they can greatly increase food production. Suppose they do. The British stimulated the construction in India of huge irrigation works, and taught the farmers these better methods of crop raising. What was the net result? Fifty million population increase in a single decade. And the masses of the people are not a whit more prosperous than was the case before the food production was stepped up. So misery has been multiplied."

It's a tough doctrine and one that many Christians will reject. The very heart of the Christian faith is to feed the hungry and lift the fallen. Saint Paul urged Christians to "feed your enemies." Jesus, through a parable, rebuked those who saw the poor in hunger and did not give them meat. But, another time, he rebuked critics who complained because money spent for perfume for his body was not used to buy food for the poor. "The poor ye have always," was his answer.

What dilemmas these modern days force upon us.

W.H.L.

John Oxenham

ALBERT D. BELDEN*

WHAT makes a poet great? There are many types of greatness, and many factors contribute to its making. In the main, greatness in poetry has been identified with epic grandeur of rhythm and sense, as in Homer, Dante, and Milton. Sometimes it is identified with beauty of descriptive language as in Keats and Thompson. There is also a greatness of human feeling allied to simplicity of form and language. Burns and Masefield are in this last category, and in it, too, we may place John Oxenham. Indeed, it has been written of Oxenham that "a rare simplicity of utterance with fine depth of meaning" characterizes his verse-making, as he in his modesty preferred to call it.

The writer had the privilege of knowing John Oxenham personally, and he can imagine the twinkle of humor that would be in John Oxenham's eye, if he saw himself listed among the great poets. But it is only fair to insist that there is greatness and greatness. Public appreciation has the final word. If people by the hundred thousand feel it to be worth while to buy, and read, and re-read a man's verses, it is greatness enough. Thus it was with Tennyson and Masefield who were rescued from the critics by the public. The people decided. So was it, too, with John Oxenham, or J. O. as his friends called him. His first volume of poetry sold more than a quarter of a million copies.

It is a delight to the writer to be able to claim John Oxenham as a Congregationalist—a distinction he shares with Milton. Moreover, J. O. was no sleeping partner in the church of his choice, but a working deacon of his church in Ealing, London, for some years. His proper name was William Arthur Dunkerley, and it was the incorrigible romanticism of his adventurous nature that led him to take for his nom-de-plume the name of Kingsley's character from *Westward Ho,* John Oxenham.

Under that pen name Mr. Dunkerley, who had already become well known as a business man on the organizational side of publishing, began to write novels, and achieved fame in that capacity. He was at first at some pains to hide his real identity, and once had the experience of sitting on his own board of directors deciding on the amount that should be paid to John Oxenham for one of his short stories. As managing director, J. O. was always pleading for economy in such matters and therefore could not make an exception in this particular case. When he retired from business management to devote himself to writing, he faced anxious years with a family of six to support, and once wrote feelingly: "To become a successful writer, a man needs not only to have the power to write but much more the power to wait, and I am not sure that the latter is not the supreme test." Something of this struggle is reflected in his poem, so significantly entitled "God is Good."

> "Rest in the Lord!", I saw it there†
> On the tablets of the night.
> And, comforted, I dropped my care
> Where burdens have no weight.
> Then, trustfully, I turned and slept
> And woke, and it was light.

Before looking at John Oxenham's poetry more closely we must glance at yet a third most interesting development of his literary gifts. Doubtless it was the strong religious interest of his poetry that led him to revert to a series of prose religious writings. The most famous of these was a treatment of the earlier part of Christ's life called "The Hidden Years." A number of others followed entitled "Anno Domini," "The Splendour of the Dawn," "Christ and the Third Wise Man," but, in my judgment, the most notable and the most far-reaching in its public effect was "The Man Who Would Save the World." This appeared in 1927 and was the story of a certain Colonel Carthew who set out to bring the world back to God by living out, in the modern setting, the teachings of Jesus. One idea in the book had an extraordinarily powerful effect, namely that if the world of men would learn to repeat constantly one simple prayer, the results would be incalculable for good. Thus came into being what was called "The Sigil of Colonel Carthew." Here it is:

"Our Father in Heaven, we pray thee to send into our hearts, and into the hearts of all men everywhere, the spirit of our Lord Jesus Christ." Over five million copies of that prayer were specially printed on cards and spread throughout the whole world. The book, as well as the prayer cards, was translated into Chinese. The prayer is often repeated over the British Broadcasting Company and has been printed in innumerable papers and magazines. In itself, it is one of the greatest claims John Oxenham has upon the gratitude of our time.

Oxenham's Poetry

We may well begin a brief survey of the considerable amount of poetry J. O. left behind him with those poems which have become the hymns of multitudes throughout the world. The best known of these is one which has a peculiar message and value in the present world crisis, "In Christ There Is No East or West." It is too precious to the world not to be quoted in full, though it is to be found in most of the leading hymn-books produced in the last thirty years:

> In Christ there is no East or West,
> In Him no South or North,
> But one great fellowship of Love
> Throughout the whole wide earth.
>
> In Him shall true hearts everywhere
> Their high communion find.
> His service is the golden cord
> Close-binding all mankind.
>
> Join hands then, Brothers of the Faith,
> Whate'er your race may be!—
> Who serves my Father as a son
> Is surely kin to me.
>
> In Christ now meet both East and West,
> In Him meet South and North,
> All Christly souls are one in Him
> Throughout the whole wide earth.

*Congregational minister, London, England. Author of "Pax Christi," and other volumes.

† Permission for quoting the poems in this paper has been granted by Miss Erica Dunkerley.

Almost equally valuable as a practical weapon of truth, widely used in pulpit and press throughout the world, is the poem "Credo." This, of course, presents vividly the typical Free Church conception of saving faith so sturdily held by the author.

Not what, but *Whom,* I do believe,
That, in my darkest hour of need,
Hath comfort that no mortal creed
To mortal man may give—
Not what, but *Whom!*
For Christ is more than all the creeds
And His full life of gentle deeds
Shall all the creeds outlive.
Not what I do believe but *Whom!*
Who walks beside me in the gloom,
Who shares the burden wearisome,
Who all the dim way doth illume,
And bids me look beyond the tomb
The larger life to live?
Not what I do believe,
But *Whom!*
Not what
But *Whom!*

John Oxenham was evidently being drawn to his poetic interest when he wrote "The Pageant of Darkness and Light" for the London Missionary Society's Exhibition in 1908. Produced by Hugh Moss, with music by Hamish McCunn, it was a huge and salutary success. Hymns contained in the libretto have since found their way all over the earth. As one who saw and heard that pageant, I remember now the thrill of what very many felt to be great poetry. For example, the story of Kapiolani, the South Sea Island queen who broke the evil power of the volcanic goddess, Pele. Here is the radiant last stanza:

From this day, let no man tremble,
when he feels the mountain shake!
From this day, no man or maiden
shall be killed for Pele's sake!
From this day, we break the thraldom
of the dreadful lake of fire,
From this day, we pass for ever from
the scourge of Pele's rod—
From this day, Thou, Lord Jehovah,
be our one and only God!

It was not, however, until 1913 that the first book of poems, *Bees in Amber,* was published. It is typical of the frequent lack of imagination in business men, that J. O.'s publishers were rather alarmed at his project of putting out a book of poems. Disappointed at their attitude John Oxenham printed one thousand copies at his own expense and went away for a holiday. Upon his return he found that the book was selling amazingly—he had instinctively struck a felt need of the public. The first year nine thousand were sold, the next, sixteen thousand, then forty thousand, then seventy-eight thousand, until by 1942, 286,000 copies were sold.

It was owing largely to his elder son (now Reverend Roderic Dunkerley, Ph.D. of the Congregational Church, Kelvedon, Essex—formerly Principal of Westhill College, Birmingham), that these poems, which had been accumulating across many years, saw the light of day in volume form. Many of the poems have since been circulated separately, as already indicated, and used as hymns. The poem "For Men at the Front" achieved eight million copies! It is worth remembering that those eight million separate prayers probably involved, at least, sixteen million hearts. What an impact for one man upon his fellows!

There followed other volumes at intervals—*The Fiery Cross, Gentlemen—The King!* (the King being Christ), *Te Deums and Sacraments,* and *The Vision Splendid.*

In all, one and a half million volumes of John Oxenham's poetry were published in England.

One of J. O.'s best known features was his delight in writing Te Deums of Praise for the blessings of life and correspondingly, Sacraments of its privileges and obligations. Here is an extract or two from these:

For all the wonders of this wondrous world,
The pure pearl splendours of the coming day,
The breaking east—the rosy flush—the Dawn,
For that bright gem in morning's coronal
That one lone star that gleams above the glow;
. . . . . .
The sweet soft gloaming, and the friendly stars;
The vesper stillness, and the creeping shades;
The moon's pale majesty; the pulsing dome,
Wherein we feel Thy great heart throbbing near;
For sweet laborious days and restful nights;
For work to do, and strength to do the work;
We thank Thee, Lord.

(From a "Little Te Deum of the Commonplace.")

Love is the sacrament of sacraments;
For God is Love, and Love is God;
Who loves knows Him, and in Him all the heights
And depths of those high rapturous delights
Which for Love's soul are very soul of life,
And through the troubled ways,—through stress and strife,
Bear the soul upward to that final goal
Where Life and Love make one full-rounded whole.

(From "The Sacrament of Love.")

The book of Oxenham's poems I personally like best is a little volume that goes straight to the heart of a Christian believer. It is *Gentlemen—The King!* J. O. traverses the life of Jesus in a highly varied series of poems. Writing in his foreword to the book John Oxenham says:

"In this little book I have endeavored to crystallise the story of the most wonderful and heroic personage of all time, and as clearly and simply as possible to show the meaning of the greatest life ever lived on earth."

In it there is an altogether delightful song that someone should set speedily to happy music—its title draws out the rich literal meaning of the summons Jesus gave to his disciples and gives to all men—"Follow Me."

Come, Share the Road with Me!

Come, share the road with Me, My own
Through good and evil weather,
Two better speed than one alone,
So let us go together.

Come, share the road with Me, My own,
You know, I'll never fail you,
And doubts and fears of the unknown
Shall never more assail you.

Come, share the road with Me, My own,
I'll share your joys and sorrows.
And hand in hand we'll seek the Throne
And God's great glad tomorrows.

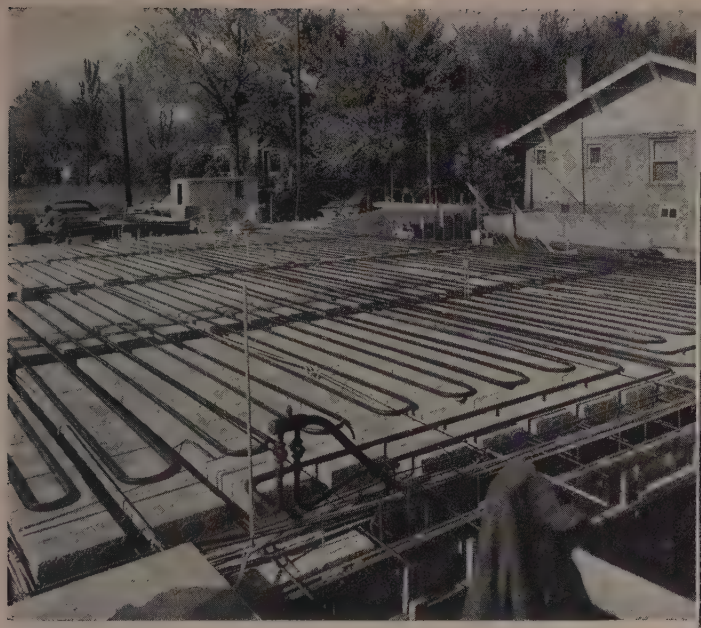
Come, share the road with Me, My own,
And when the black clouds gather,—
I'll share thy load with thee, My son,
And we'll press on together.

And as we go we'll share also
With all who travel on it,
For all who share the road with Me
Must share with all upon it.

So make we all one company,
Love's golden cord our tether.
And, come what may, we'll climb the way
Together—aye together!

I am told by Miss Erica Dunkerley, to whom I am indebted for permission to use these poems, that one poem of J. O.'s in particular has been in demand from America, namely:

(*Turn to page 86*)



Above: Radiant heating installation at an early stage.

Right: The completed chapel. Note the absence of any unsightly heating equipment.

Radiant Heating Becomes Convectional

WITHIN the short span of a decade radiant heating has passed from the non-convectional to the convectional from "something different" to preferred status among heating systems being considered for new buildings. Authority for this statement is the A.M. Byers Company, the Pittsburgh firm which was a pioneer in the development of radiant heating in this country.

Taking stock of the 1944-54 period, the Company said that more than a hundred thousand radiant heating systems now exist in the United States. The acceptance of the new type of heating also was seen in a recent survey of architects and engineers which revealed that nearly 75 percent favor forced hot water heating. Of these, approximately half prefer radiant heating to any of the other wet systems.

Churches have been prominent among those institutions which saw such advantages in radiant heating as complete utilization of floor area; elimination of bulky radiators; lower fuel consumption; draft-free warmth; cleaner heat and the achievement of maximum body comfort at lower room temperatures than is considered possible with ordinary heating methods.

"Church construction," the A.M. Byers Co. says, "has benefited from heating's contribution to the ultimate in utilization of space and simplicity of design. The discomfort suffered by parishioners at church services because of cold floor surfaces is eliminated also."

A technical bulletin running 52 pages has been prepared by Byers' engineering department as a guide to churches and other institutions which may be considering the instalation of a new heating system. The bulletin is packed with data on the actual operation of radiant heating, some specific examples of church and other instalations, questions and answers about specific problems, plus a history of this heating phenomena. The Byers Company is itself primarily interested in piping but includes the other detailed information on radiant heating as a service to those who may be interested in such a system.

The bulletin includes a compilation of important material on the subject from a wide variety of technical journals. Among these is a list of advantages claimed for radiant heating published by *Heating, Piping & Air Conditioning* magazine. The advantages are:

1. The radiators are out of sight and do not occupy floor space which can be used for other purposes.
2. When the structural frame of a building has been completed, the heating system has also been completed and heating can be begun immediately to facilitate completion of interior work.
3. The heating system does not affect the location of partition walls or later changes of such walls.
4. The system cannot be tampered with by the congregation.
5. The system can be used for cooling as well as for heating in those localities where the humidity is not too high.
6. The floors are warmer than in buildings heated by more ordinary systems and cold air currents along the floors are less intense.
7. Air currents within the room are materially reduced so that dust particles, to which disease producing organisms may be attached, can settle out, thereby producing a purer and more sanitary air within the building.
8. The first cost of the system de-

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RELIGIOUS EDUCATION BUILDING

Larchmont Avenue Presbyterian Church, Larchmont, New York

Architects: McCoy & Blair, Larchmont

Minister, Floyd E. McGuire

Director of Religious Education, Mildred A. Neumeister

WHAT is reputed to be a building for the largest Presbyterian church school in the state of New York was recently dedicated at Larchmont. The new building offers thirteen classrooms, a chapel to seat 100 persons, a parlor-library, a youth center, and offices for the administrations staff of the school.

The pictures are identified as follows: Upper Left, The Chapel; Upper Right, Typical Class Room; Center, Exterior; Lower Left, A Class Room; Lower Right, Kindergarten Room.

Note the equipment in the rooms for various ages including black boards, clothes hangers, book shelves, and other features. Also notice the splendid lighting in the class rooms.

Philly

LESLIE W. HAYES*

SAUNTERING through the quiet churchyard of Gulval I found myself halting before a grave. When I had read the inscription upon it and knew who lay beneath, I reflected that if John Wesley could set foot in this country and come walking by, he would start at the sight of this name. I seemed to see him standing there alone, saying to himself again and again, "My dear Philly!" Who was this woman? What does this grave contain for John Wesley?

Under the heavy granite stone in the Gulval churchyard lies one whose gentle, if not fluent, handwriting (for he had once been at pains to correct it) had warmed his heart at sight of her letters—letters which never came too frequently and were never too long, and which he would sit down pleasurably to answer, whether they found him in Bristol or London, the upper reaches of the Wye or Dublin. I see him smile on recollection of the youthful creature she was then; for she was fifteen at the time of his first writing to her. He had gently urged her on to a fuller revelation of herself.

"There is no fear I should forget you. I love you too well for that, and therefore love to hear from you. Be not afraid of writing too long letters. The longer the more agreeable," he had written in May, 1771, to this young daughter of one of his first book stewards, William Briggs, who sprang from the distinguished Norfolk family of that name.

Lively, impulsive, a little wayward it might be, eager to read, rather too eager to argue, there was that in Philothea Briggs which appealed readily to him and confirmed the desire of his heart to see her fully sanctified. She was not a saint yet, it is true; but was she not the granddaughter of one Vincent Perronet? There on the tombstone that revered name, Perronet, which Wesley cannot look upon without emotion. It was Philothea's second name, and she bore it proudly to the last.

Philly's sister Elizabeth (Betsy to John Wesley) another of his youthful correspondents, kept house for her grandfather, the aged Vicar of Shoreham, until the time of his death in 1782, and afterwards married his curate, the Reverend Peard Dickenson, one of Wesley's faithful, if not most gifted, preachers. It seemed that there was a time when Wesley had been more certain of Betsy than of Philly. He had written confidentially to the prim Miss March—whose plainness of dress had become a model to him, and under whose care Philly had been placed at Moorfields—in July, 1771. "You have a delicate part to act with regard to Philly. There are so many great defects in her natural temper that a deal of grace will be required to make her altogether a Christian; neither will grace shine in her as it would in others. You need carefully to encourage what is of God in her and tenderly to reprove what is of nature."

This he himself strove consistently to do in his letters, and to this end he directed her reading. "All the knowledge you want is comprised in one book—the Bible" had been his first advice to her. "When you understand this you will know enough." With the reading of the Bible she must begin each day. After breakfast, however, she may read sermons and other practical books; and in the afternoon, as relaxation, *Young's Night Thoughts,* Milton and the Moral and Sacred Poems.

Philly herself wrote poetry and had ventured to disclose this. The disclosure had met with encouragement. "When you feel you are led to it, write verses," he had sensibly replied. "Do not bury your talent in the earth." Once he had gaily set her the task of composing a poem in the metre of *Gray's Elegy* and upon the subject of—herself! "What you are at present—and what you wish to be." Did they laugh over the result? Whether or no, it was the sharing of this love of poetry that helped; and the letters he wrote are evidence enough that the friendship between them was growing. A new warmth of feeling creeps into them, and they become less monitorial. "The more free you are with me the more welcome," he writes. Wider knowledge than that which he had so carefully enjoined is now openly encouraged—the reading of history and philosophy; and his moral advice is concentrated into three words: Walk in love. Now he is confident that she is growing in grace. Her impetuous and uneven affections have become calm and steady. "See that you make the best of life," he exclaims. "The time is short."

The letters are evident also that here was one of those friendships whereby Wesley eased the loneliness of his spirit. Little as he understood women he needed their sympathy; and there were times when he craved their love. Rightly or wrongly, for the sake of his religion he had mortified himself. More than once he had known the agony of disappointed love when, with broken spirit, he had striven to erase the name of a woman from his heart. Marriage had come to him at last—too late, and with the wrong woman. He had passed through that mysterious doorway. Who shall say what he found there? Certainly not rest for his soul.

Twenty-one years had passed since that rash and impetuous marriage, and more than a year since his wife had left him, when Wesley wrote a few days after his sixty-ninth birthday to his "dear Philly" from Whitby, within sound of the cry of the gulls over the red roofs of the town: "I like you should think as I think, because it is a token that you love me and every proof of this gives me a very sensible pleasure. Love me, if you can, as long as I live." How revealing of the man Wesley are these words, and how beautiful! I wonder—did Philly bend her young head and kiss them? I would like to think that she did. There is nothing necessarily absurd in the writing of such words by an elderly man to a girl of eighteen. It is true that he was old enough to have been her grandfather—and may well have wished that he was.

(*Turn to page 82*)

*This interesting story appeared in the publication of Saint Paul's Church, Weston-Super-Mare, England. Our good friend, Prebendary J. S. Harrison, assures us that the grave, as described may still be seen in Gulval cemetery.

The Budget in Operation

HARVEY SHERER*

A BUDGET is a technique for keeping the expenditures within the income. It is an essential for service activities, the income of which is not related directly to those activities. Thus budgets are essential for municipalities, whose income is based on self-imposed taxes; for colleges, whose income is derived from students and from the gifts of past and present generations; and for churches, whose income is derived from the sharing of income by its members and friends. Budgets are not essential to commercial enterprises, for their income is directly related to their activities.

It is, in essence, a financial plan for the organization, usually for the coming fiscal year. It is customary to develop it upon the basis of past experience, and, in churches, to formulate the budget before the income is estimated. Thus, the budget first becomes a goal, and then a control.

*Assistant business manager, Oregon State College, Corvallis, Washington, treasurer, Federated Churches, Corvallis.

Developing the Plan

Church budgets should be based, in part at least, on past experience. What has been the income? From what sources? How restricted? When these facts are known, planning can be achieved with some resemblance to reality. Plans for expansion should be based on actuality, not dreams.

For expenditures, comparative data should be available so that the budget may at least be realistic. One of the first results of good church accounting is to find that the budgets have not been too closely related to the facts. That is to say, we are apt to find that we have been actually spending, necessarily so, more than was budgeted for specific purposes. This may be due to a lack of information as to what we had been spending for that purpose. It might be due to erroneous classification of charges in the past or the present. Or it might be due to a failure in the past to meet current problems—as in maintenance, for example. The important thing to do is to find out where money should be spent. Only a budget can do it for you, and the overdraft is a forceful means of correcting future budgets by calling it to the Board's attention, as well as the congregation's.

Budget Bookkeeping

One effective plan for keeping track of budgets is to enter the budget into the books of account. This can be easily achieved by posting the budget into the books, and reducing the budget balance after each expenditure. Thus the monthly balances serve to check the reports to the Trustees and the books of account themselves. It is easy to keep and quickly computed.

By this we mean that we write the amounts authorized by the congregation at its annual meeting, into the books of account. We enter it in blue pencil in the right hand column. As expenditures are made (and recorded first in the journal and monthly in the accounts) we subtract them from the budget balance. Thus, at all times, we know the balance available for expending. Such amounts are considered limits—not amounts which *must* be expended.

The treasurer's job is to furnish comparative data for the use of the Board of Trustees and other officers. Exhibit I was prepared in September. It was supplied to all officers and each member of the Board. It forecasts our experience for the present year, compares two prior years, and offers a working base for consideration of the new budget. The figures in the next to the last column—when agreed upon—will be offered to the congregation for change or approval at the annual meeting in January. This tentative budget is prepared *before* the Every-Member-Canvass in November. This is the amount plus the benevolence budget which the canvass seeks to raise. (The benevolence budget and accounts are the subject of other articles.)

To repeat, this is the budget which the canvass seeks to raise. We, of course, consider our plate collections (loose offering) and other minor sources of income. These will be discussed in a later article on income accounting for churches.

PROTESTANT HOSPITAL CHAPEL

This Protestant chapel in the Municipal Hospital, Springfield, Massachusetts, is one of three being installed. The other two are known as the Catholic Chapel and the Jewish Chapel.

Illustration, Courtesy, Whittemore Associates, Inc.

COMPARATIVE FINANCIAL DATA
1952 - 53 - 54
For Use of Budget Committee
September 1, 1954

GENERAL FUNDS

	1954 Adjusted Budget	8 Months 1954 Actual	Estimated 4 months	Total 1954 (estimated)	Actual 1953	Actual 1952	First Suggested Budget
WORSHIP SERVICE							
Minister	$ 6,000.00	$ 4,000.00	$ 2,000.00	$ 6,000.00	$ 5,500.00	$ 5,000.00	$ 6,000.00
Pulpit Supply	60.00	25.00	.....	25.00	50.00	.....	75.00
Sacred Music							
Choir Director	675.00	375.00	300.00	675.00	550.00	450.00	675.00
Organist	600.00	400.00	200.00	600.00	440.00	360.00	600.00
Choir Services & Supplies	100.00	57.60	75.00	132.60	111.99	109.88	125.00
Calendars	900.00	530.50	350.00	880.50	793.40	781.51	900.00
Worship Supplies	50.00	75.09	25.00	100.09	42.32	43.42	100.00
	8,385.00	5,463.19	2,950.00	8,413.19	7,487.71	6,744.81	8,475.00
PROMOTION AND EDUCATION							
Minister of Christian Education	3,875.00	2,735.00	1,140.00	3,875.00	4,083.32	3,600.00	3,420.00
Min. Christian Ed.—manse rent	325.00	130.00	260.00	390.00	.....	.....	780.00
Fanfare (monthly newsletter)	400.00	203.64	100.00	303.64	.....	.....	350.00
Boy Scouts	50.00	.....	20.00	20.00	9.25	.....	50.00
Youth Budget	475.00	250.00	225.00	475.00	475.00	400.00	475.00
Min. Christian Ed.—travel expense	280.00	186.91	93.09	280.00	214.60	.....	.....
Library	50.00	32.50	17.50	50.00	.....	.....	.....
	5,455.00	3,538.05	1,855.59	5,393.64	4,782.17	4,000.00	5,075.00
STAFF BENEFITS							
Minister's Retirement	615.00	414.00	207.00	621.00	585.09	517.50	621.00
Min. Christian Ed.—retirement	400.00	224.00	61.50	285.50	319.91	.....	300.00
Social Security (OAB)	92.00	58.62	25.00	83.62	60.58	.....	95.00
Industrial Accident Insurance	50.00	16.94	8.52	25.46	35.76	13.91	40.00
	1,157.00	713.56	302.02	1,015.58	1,001.34	531.41	1,056.00
ORGANIZATION EXPENSE							
Congregational Fellowship Dues	90.00	84.30	.....	84.30	86.40	70.50	90.00
Presbyterian Assessments	563.00	562.38	.....	562.38	534.00	422.22	590.00
	653.00	646.68	.....	646.68	620.40	492.42	.....
ADMINISTRATION							
Treasurer's Expense	40.00	33.40	6.60	40.00	.....	.....	20.00
Financial Secretary's Expense	130.00	80.00	40.00	120.00	120.00	66.67	150.00
Canvassing & Pledging	100.00	45.61	40.00	85.61	58.98	56.36	100.00
Church Secretary	2,700.00	1,800.00	900.00	2,700.00	2,400.00	2,000.00	2,700.00
Contingencies	810.00	.....	.....	.....	63.70	.....	900.00
Travel Expense—Minister	320.00	220.62	99.38	320.00	320.00	.....	400.00
Office Expense	550.00	419.87	120.00	539.87	947.53	897.20	600.00
Annual Meetings	20.00	20.00	.....	20.00	.....	.....	40.00
Interest	186.17	128.78	57.39	186.17	226.86	263.44	143.62
	4,856.17	2,748.28	1,263.37	4,011.65	4,137.07	3,283.67	.....
BUILDING OPERATION & MAINTENANCE							
Custodian	2,000.00	1,416.69	666.64	2,083.33	2,000.00	1,813.35	2,085.00
Hostess	300.00	400.00	200.00	600.00	300.00	253.61	600.00*
Fuel	1,500.00	1,247.48	300.00	1,547.48	1,327.31	1,231.51	1,400.00
Telephone	250.00	166.88	80.00	246.88	246.76	185.74	250.00
Church Maintenance	2,500.00	541.51	3,500.00	4,041.51	817.53	1,411.74	4,000.00
Manse Taxes	135.00	.....	130.00	130.00	121.20	117.05	130.00
Insurance	650.00	557.48	.....	557.48	616.29	435.70	560.00
Manse Maintenance	550.00	511.01	40.00	551.01	201.89	104.25	150.00
Utilities	550.00	443.18	160.00	603.18	573.98	446.73	600.00
	8,435.00	5,284.23	5,076.64	10,360.87	6,204.87	5,999.58	.....
CAPITAL							
Principal—manse	833.83	551.22	282.54	833.76	793.14	756.56	876.30
SPECIAL PROJECTS							
Centennial Celebration (net)	.....	50.00	.....	50.00	245.65	.....	.....
Moving Expenses—Min. Christian Ed.	.....	.....	.....	.....	300.00	.....	.....
	.....	50.00	.....	50.00	545.65	.....	.....
OLD ACCOUNTS DROPPED OR NEW ONES ADDED							
Promotion & Education—Supplies (new)	.....	.....	.....	.....	.....	.....	150.00
Elders & Deacons Fund (old)	.....	.....	.....	.....	136.70	197.25	.....
	.....	.....	.....	.....	136.70	197.25	150.00
Total Budgeted Expenditures	$29,775.00	$18,995.21	$11,730.16	$30,725.37	$25,709.14	$22,006.10	$30,141.00

* We pay $600 already. $300 is contributed by the Woman's Association. This amount merely reports as factual the $600. PROPOSED PROJECTS: Repair chimney and dormer window Ed. Hall $3000; new desk and chair for minister's study $300; new typewriter for church office $150; remodel nursery room Ed. Hall $1500; new adding machine for church office $200.

(Exhibit I)

Photos by Keck

Left: **Children prepare to serve communion looking toward future service as church elders.**
Right: **A view of the alert members of the Junior Church at the East Side Christian Church, Tulsa, Oklahoma.**

THE JUNIOR CHURCHERS

Work, Worship and Give

RUTH A. PRAY*

IT'S almost church time on Sunday morning. As you approach the Yellow Room of East Side Christian Church in Tulsa, Oklahoma, you hear the rattle of chairs and the buzzing of childish voices. Junior Church, too, is about to begin.

When you enter the cheerful basement room, you find some youngsters sitting primly, feet swinging quietly, while others flit around distributing books and tending to last moment tasks.

Mrs. Robert Downs, secretary, is at a table registering the children as they come in. At the piano Mrs. Virgil Laughlin poises her hands in readiness for the call to worship.

Mr. Leo Raines, songbook open, ready to lead the singing, is also ushering some last-minute arrivals into front seats. Mrs. Raines, standing behind the pulpit on the platform, nods a silent signal and the soft melody of "Give of Your Best to the Master" sifts through the room.

As if a button had been pressed to cut off all other sound, more than a hundred little heads bow in silence. All the normal hubbub of a moment before has vanished.

Childish voices ring out happily in hymns of praise. Then, prayerful thoughts, guided by Mrs. Raines, and quieter singing prepare a hundred pliant minds for the most important moments of worship—communion.

Two boys, elders for the morning, quietly take their places at the table, while four girls prepare to serve. (Sometimes both boys and girls act as deacons.) Following a communion meditation and prayer by Mrs. Raines, the youngsters pass the plates of bread and wine as reverently and as efficiently as is being done upstairs in the adult worship service.

Happy Times

Offering time is a happy time. Childish faces that seem habitually to shine, fairly glisten with the joy of sharing. First, the deacons pass the offering plates. Afterward, those who wish to make special missionary offerings (and fully half of them do), march briskly to the front of the room where stands a miniature church and other reminders of those projects toward which their money will be spent.

Then the program becomes more relaxed. Story time nears, but first these youngsters between six and twelve years of age want to hear about what their money and gifts are doing for others.

Maybe they hear about one or two of the five families, each with a cancer victim, for whom they bring food, clothing, and toys. They remember that in a clean dry corner of the basement hangs good clean used clothing they've brought, and on shelves nearby are rows of canned goods, brought in a can or two at a time. They remember that bodies get cold and stomachs empty at other times than Thanksgiving and Christmas.

They try to put Christ in Christmas, and observe Christmas the year 'round. . . . Mrs. Downs keeps an efficient set of books on each of the families, and is able to point out in an instant just what clothing and how many cans of what kinds of foodstuff were given to whom.

Perhaps the junior churchers hear a letter read from the American Leprosy Mission. They remember how they fill Pete the Pig Banks that are periodically "butchered," and the contents sent to the Mission to provide a year's care and medical treatment for a child with leprosy.

Last year they bought twelve of these life certificates. This year they are well along toward the eighth certificate and will finish renewing the full twelve by September.

One Sunday, maybe, the youngsters hear how their pennies and nickels contributed to a happy time in the polio ward of a local hospital. Of course junior churchers themselves are in school on Tuesday afternoon when, once a month, they sponsor a polio party. But they savor, second-hand, the joy of their little crippled friends when Mrs. Raines, Mrs. Downs, and others tell stories and serve refreshments with clever party favors. They've had a part in making a brighter day for these hospital-ridden children.

Not long ago their little negro friend, Alfred Cox, and his grandmother, visited junior church. The children remembered how shy Alfred was the first time they saw him. They remembered, too, how his shoe-button eyes had glistened when they took cake, ice cream, and gifts to his tiny home for the first birthday party he'd had in all his ten years.

They remembered his touching gratitude when they made it possible for him to have a pair of glasses so he could see like other children. They were glad, too, that the grandmother, who has cancer, seemed a bit stronger because now she has the milk she needs. . . . Junior church pays her milk bill.

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*Tulsa, Oklahoma.

Federal Social Security

C. JOHN WESTHOF*

TO join or not to join! Beginning January 1, 1955 ministers of religion will have to face that question in regard to the Federal Old Age and Survivors Insurance Program, or Social Security as it is better known.

Fortunately, the clergyman will have a two-year period in which to make his decision. During this period he will want to study the question of participation in the fund from both economic and moral viewpoints. The moral issue of the act as amended by the Eighty-Third Congress poses some problems in the mind of this writer which are probably in the minds of many others.

The economic considerations of Social Security for ministers, missionaries, and members of religious orders who do not take a vow of poverty, were dealt with more fully in last month's issue. Obviously, for the older minister who will be eligible for benefits after paying just a few years' dues the program offers a bargain not to be found in any other plan. In some cases a payment of twenty-four dollars over a two-year period will make the participant eligible for minimum benefits estimated to be worth about six thousand dollars. Obviously, this money will be paid out of the taxes of workers who pay into the fund through forty or more years of their working life.

The younger minister will do well to ponder the economic question carefully. The dues for the self-employed person, the category into which ministers will be fitted, will be three per cent in the year 1955. This amount may be increased or decreased according to the demands made upon the Social Security fund. OASI studies show widely varying estimates of the cost of the program in the future. The average estimate is 5.6 per cent of the payroll, this including the equal contributions of employer and employee. Since the self-employed person pays at the rate of one and one-half times the amount of an individual whose payment is matched by an employer, the minister may expect to find his dues rise to about four per cent of his salary. On the basis of $4,200, the maximum base salary on which dues are now levied, the clergyman will pay $126 in 1955 and probably $168 per year in the near future.

The majority of ministers are now paying three per cent to five per cent of their salaries into denominational funds. To add Social Security payments on top of this will be a real burden to many men. As the law now stands, if a man enters the plan he cannot withdraw from it. To do so will cause the loss of benefits as well as the loss of the money which he has contributed to the fund. This should cause many of us to go slowly in making the decision to join or not to join.

To our mind, however, the main questions facing the religious worker are of a moral nature. The majority of these considerations revolve around the designation of the minister as a "self-employed" person.

The final version of the bill which was passed by the Eighty-Third Congress and signed by President Eisenhower on September 1st provides that participation will be voluntary and clergymen will pay their taxes as if they are self-employed, whether they are or not. This provision smacks of special concessions to the ministerial group. It was adopted to avoid facing the knotty question of church-state relationship.

When the House Ways and Means Committee met to study the legislation, they were faced with a bill which would have made ministerial participation mandatory. A National Council of Churches spokesman warned Representatives that such a bill would not be acceptable to the churches. He indicated that most churches favored the inclusion of ministers in the OASI program, but that they would oppose mandatory enrollment. Consequently, the bill was amended to place clergymen in a category where joining would be a voluntary decision.

It seems to this writer that such a provision has a hint of inconsistency in it. Either it is good policy for ministers of the church to be part of a government sponsored fund, or it is not. Avoiding that question and seeking the favor of a special provision for "voluntary participation" will hardly increase the respect of men for the church.

The moral issue becomes increasingly clear when we examine the designation of the religious worker as a "self-employed" person. There are ministers and religious practitioners who fit that category. They are on their own. But the vast majority of clergymen are employees of churches, church boards, or denominational agencies. They definitely are not self-employed. Why, then, was this designation adopted and what does it involve?

Church and State Issue

The obvious answer, and the one most frequently mentioned, concerns the issue of church and state. To enroll the churches and pastors in the fund, levying a two per cent tax on each, would raise the question of the right of the state to tax the church. The issue of separation of church and state would erupt into headlines if that happened. The showdown on the issue was neatly sidestepped by the provision that ministers would be considered as "self-employed" persons, though most of them are not. Thus, a piece of legal fiction is involved in the new law.

To our mind this is a question of morality. Apart from any merits or demerits of the Social Security plan, the heart of the issue is right here. To join or not to join on the basis involving a dishonest designation as "self-employed" is the first question each minister must

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*Minister, Presbyterian (U.S.A.) Church, Edmond, Oklahoma.

If A Man Die

If a man die shall he live again
Job 14:14

Thou wilt not leave us in the dust
Thou madest man, he knows not why,
He thinks he was not made to die;
And thou hast made him: Thou art just.

—*Alfred Lord Tennyson.*

JESUS' ASSURANCE OF CONTINUED FELLOWSHIP

In his last intimate talk with his disciples, Jesus told them very explicitly that their relationship with Him would not only continue after He had gone from their sight but would be closer and more powerful than it would be when He was on earth. Read this paraphrase of the verses, John 16. 5-8:

"You think I am going to disappear, to be as though I were not. Not at all. I go back to my Father, and yet in going back to my Father I do not go away from you. I live, my Father liveth with me, I live with Him, I live with you, I will come again and make my abode with you. My life does not break off, does not carry me away from you, I continue to be in your presence and companionship more than ever before. It is for my advantage that I should go, for I am going to my Father; it is for your advantage that I should go, because I can serve you better, live more with you, than I ever was in the flesh."

—*Lyman Abbott.*

NOT A BLIND ALLEY

For half a century I have been writing my thoughts in prose and in verse; history, philosophy, drama, romance, tradition, satire, ode, and song; I have tried all. But I feel I have not said the thousandth part of what is in me. When I go down to the grave I can say, like many others, "I have finished my day's work." But I cannot say, "I have finished my life." My day's work will begin again the next morning. The tomb is not a blind alley; it is a thoroughfare.

It closes on the twilight, but opens on the dawn.—*Victor Hugo.*

THE RISEN CHRIST

This painting by Mrs. Harry Fleming hangs in the First Presbyterian Church, Robinson, Illinois. Notice the appeal of the Christ to all, even to those whose backs are turned to him.

THERE SHALL BE NO MORE DEATH

And I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea.

And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God. And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away.

From *The Revelation of John.*

WAYS

To every man there openeth
A way and ways and a way
And the high soul climbs the high way,
And the low soul gropes the low;
And in between on the misty flats
The rest drift to and fro;
But to every man there openeth
A high way and a low,
And every man decideth
The way his soul shall go.

—*John Oxenham.*

FROM "THANATOPSIS"

So live, that when thy summons comes to join
The innumerable caravan which moves
To that mysterious realm where each shall take
His chamber in the silent halls of death
Thou go not, like the quarry-slave at night,
Scourged to his dungeon, but, sustained and soothed
By an unfaltering trust, approach thy grave
Like one who wraps the drapery of his couch
About him, and lies down to pleasant dreams.

—*William Cullen Bryant.*

BEYOND THE HORIZON

When men go down to the sea in ships,
'Tis not to the sea they go;
Some isle or pole the mariners' goal,
And thither they sail through calm and gale,
When down to the sea they go.

When souls go down to the sea by ship,
And the dark ship's name is Death,
Why mourn and wail at the vanishing sail?
Though outward bound, God's world is round,
And only a ship is Death.

When I go down to the sea by ship,
And Death unfurls her sail,
Weep not for me, for there will be
A living host on another coast
To beckon and give "All Hail!"

—*Robert Freeman.*

(*Turn to page 88*)

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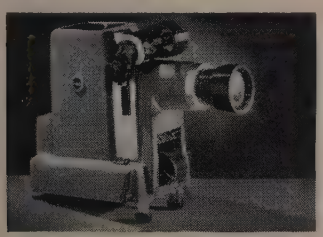

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When a Church Was Dissolved

ARTHUR L. H. STREET*

A DECISION lately rendered by the Missouri Supreme Court dealt with disposal of property that was primarily dedicated to use by a particular church, where there was a secondary dedication to use by "any denominations of Christians," and where the first church was dissolved. (Board of Trustees of Hannibal Presbytery v. Taylor, 221 S. W. 2d 964.)

Before the turn of the century, land upon which a church building was erected and conveyed to named persons and their successors as "a board of managers for Corinth Church." The deed read, in part: "Said Corinth Church is to be in the care of the Cumberland Presbyterian Church with the following restrictions: Said church is to have preference of one-half of the time including half the Sundays in each month, the other half is to be free for all or any denominations of Christians to occupy and preach in it, to organize other churches and hold regular monthly meetings so as not to interfere with the time herein allowed the Cumberland Presbyterians who are to select and publish what part and how much of each month they wish to occupy said church. When not occupied by other denominations of Christians the Cumberland Presbyterians may occupy said church as other denominations."

The Corinth Church remained active for many years before and after reunion of the two branches of Presbyterians in 1906. By 1947, however, the membership had so far declined that only 15 of the 27 remaining members responded to notice of a meeting at which it was voted eight to seven to dissolve.

The Presbytery, being possessed with the property for disposal, brought a court proceeding to secure authority to sell it and devote the proceeds to rehabilitating and maintaining a cemetery that had been affiliated with the Corinth Church.

For reasons shown below, the Supreme Court upheld the action of the trial court in dismissing the proceeding, but without prejudice to renewal of the same should it later appear that no other denomination desired to use the property for church purposes.

No other group had formally or continually used the property, although it had occasionally been used by other denominations.

First, the Supreme Court noted that it is a well established law that "a trust 'for the worship of God' or a trust 'for the spread of the gospel,' or a trust 'to promote Christ's kingdom on earth,' is charitable," in the sense that the courts will enforce a perpetual trust created by will, deed or other instrument for such purposes. Then the court said:

"We must, therefore, hold the provision for the use of the church 'to be free for all or any denominations of Christians to occupy and preach in it,' and 'to organize other churches and hold regular monthly meetings' in it, as a valid charitable purpose which remains after the dissolution of the Presbyterian Church which had used it."

There is another well-settled legal doctrine, to the effect that when it is *no longer possible to carry out the purposes for which a trust was established,* the courts will permit use of the trust property for some similar purpose, and the lawyers for the Presbytery argued that use of the assets to rehabilitate and maintain the cemetery that was an adjunct of the church would constitute such a purpose. But the Supreme Court rejected that argument, saying:

"It does not sufficiently appear that the use of this church by other denominations of Christians (organized or 'to organize') is impossible or impracticable. While it was shown that none have made a request to use it, apparently nothing was ever done to let others know of its availability, except to record the deed."

The Supreme Court decided that the trial judge decided properly "to make it available for such use and to encourage such use. . . . If such efforts of these successor trustees fail, application for permission to use the property for some other use may be made in a new proceeding. Whether, in that event, the rehabilitation and maintenance of the Corinth Cemetery would be within the purposes of the charitable trust, established by this deed, should not be decided at this time and on this evidence."

The decision of the Missouri Supreme Court is in line with one previously ren-

(*Turn to page 77*)

* Minneapolis, Minnesota.

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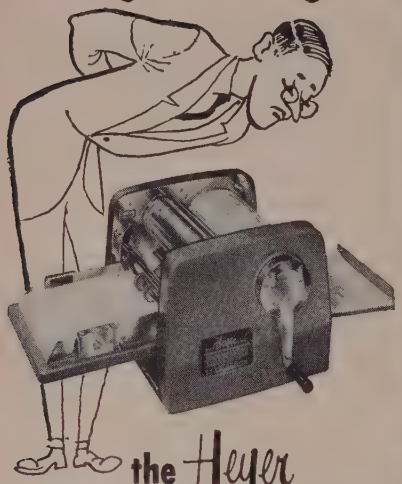

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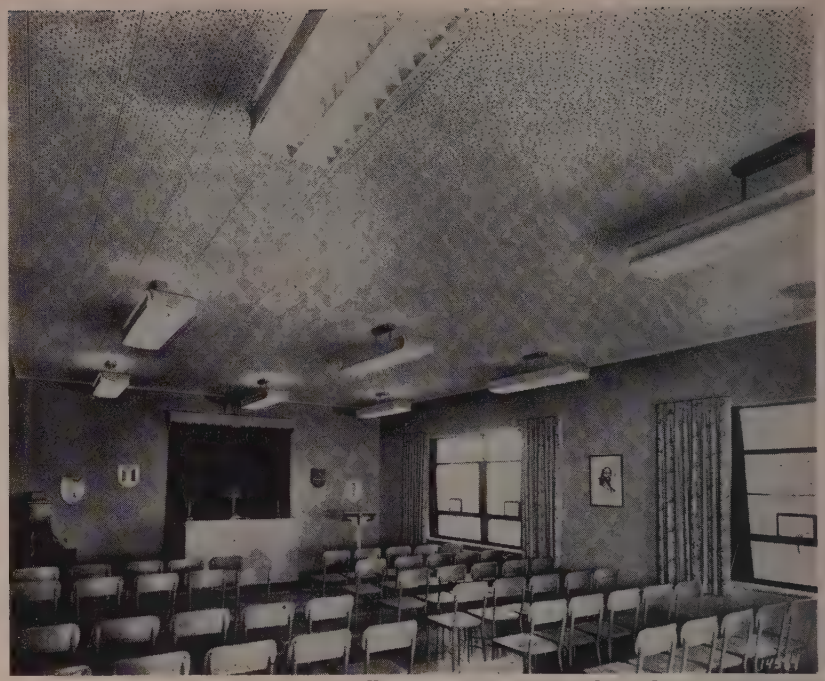

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SOUND CONDITIONED CLASS ROOM,
LAKEWOOD PRESBYTERIAN CHURCH, LAKEWOOD, OHIO

AVOID DISTURBING NOISES

Soundproofing Your Church

ROBERT A. FANGMEIER*

A WELL preached sermon and good music can be handicapped by poor acoustics in the church. Structures erected in recent years have usually had the benefit of engineering advice and avoided many acoustical pitfalls. Most often it is in older buildings where sound is reflected improperly, not only in the sanctuary but in the dining hall and Sunday school rooms as well.

But you may ask, "Is there a need for sound conditioning in my church?" One large manufacturer of acoustical materials provides a convenient check list to help local building committees determine whether or not soundproofing can benefit their building. If your answer is "yes" to any of the following questions, this manufacturer says that you will profit by having an acoustical analysis made of your auditorium and various church rooms:

1. Do members find it difficult to hear in some locations within the church?
2. Must the pastor take extraordinary care in delivery in order to be understood?
3. Does the music have a cavernous, rolling sound instead of being clear and distinct?
4. Do classroom sessions seem to be a continuous confusion of sounds?
5. Do normal congregation noises such as coughing, foot movements, etc. seem unduly loud and disturbing?
6. Do sounds from one part of the building spread distractingly to other sections?
7. At well attended social events is the social or dining hall uncomfortably noisy?
8. Does kitchen clatter annoy workers and disturb those in the dining hall?
9. Does the recreation room or gymnasium "roar" when a crowd is present?

*Public Relations Counsel, Cleveland, Ohio.

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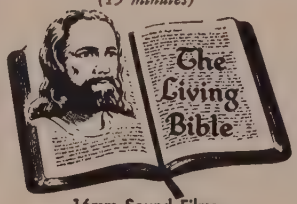
THE LORD'S ASCENSION
(15 minutes)



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Photo, Courtesy Owens Corning Fiber Glass Corporation

OTHER GROUPS ARE NOT DISTURBED

This youth group in the Park Congregational Church, Toledo, Ohio, may laugh and sing without disturbing others. Their church building has been soundproofed.

10. Does reverberation in the choir practice room prevent the director from hearing individual voices?

If your church has any of these failings, there are now on the market proven acoustical materials that can correct the difficulty. In general, these materials deal with the lack of balance between hard-surfaced materials which reflect sound, and porous or soft materials which absorb it. A church needs both hard and soft materials in the proper proportions.

John R. Scotford in an article, "The ABC of Good Acoustics"[1] says:

> If there is too much hard surface in a church, the music may be brilliant but the words of the minister will run together in a confusing way. If there is too much soft surface, the minister will have an easy time but the music will be dead and lifeless. If carried to an extreme, hard surfaces can cause even the music to roar, and soft surfaces may require amplification of the minister's voice.

He points out that hard surfaces should predominate at the front of the chancel end of the church and the soft surfaces at the back or narthex end. Improper reflection of music or the minister's voice frequently is due to the softness of the wall behind them. On occasion churches have moved the pulpit to one side and made the interesting discovery that a pillar helps to reflect the minister's voice. Similarly, corrective hard surfaced acoustical materials in back of the choir will provide the proper sounding board for their musical numbers.

At the narthex end of the church absorbent materials may be needed to prevent echoes. Rugs, drapes, pew cushions and acoustical tile or plaster will help balance the sound at this end of the sanctuary. The congregation itself is considered the most effective absorbent of all. Advice will probably be required from the architect or acoustical engineer in order to determine the proper amount and relationship of the various absorbent materials.

Rooms other than the sanctuary may be even more in need of acoustical treatment. The dining or banquet hall may produce an uncomfortably noisy din of conversation when filled for a social occasion. It also may be difficult acoustically for the speaker. Some of the same acoustical tile and plaster remedies may prove effective here. Quieting the conversation and providing an acoustically correct room for the speaker take on additional importance since so many church dinners are for the purpose of getting better acquainted or for instruction. If your dining room doubles as a gymnasium, it is a likely candidate for acoustical treatment.

(*Turn to page 55*)

[1] *Church Management*, January 1953.

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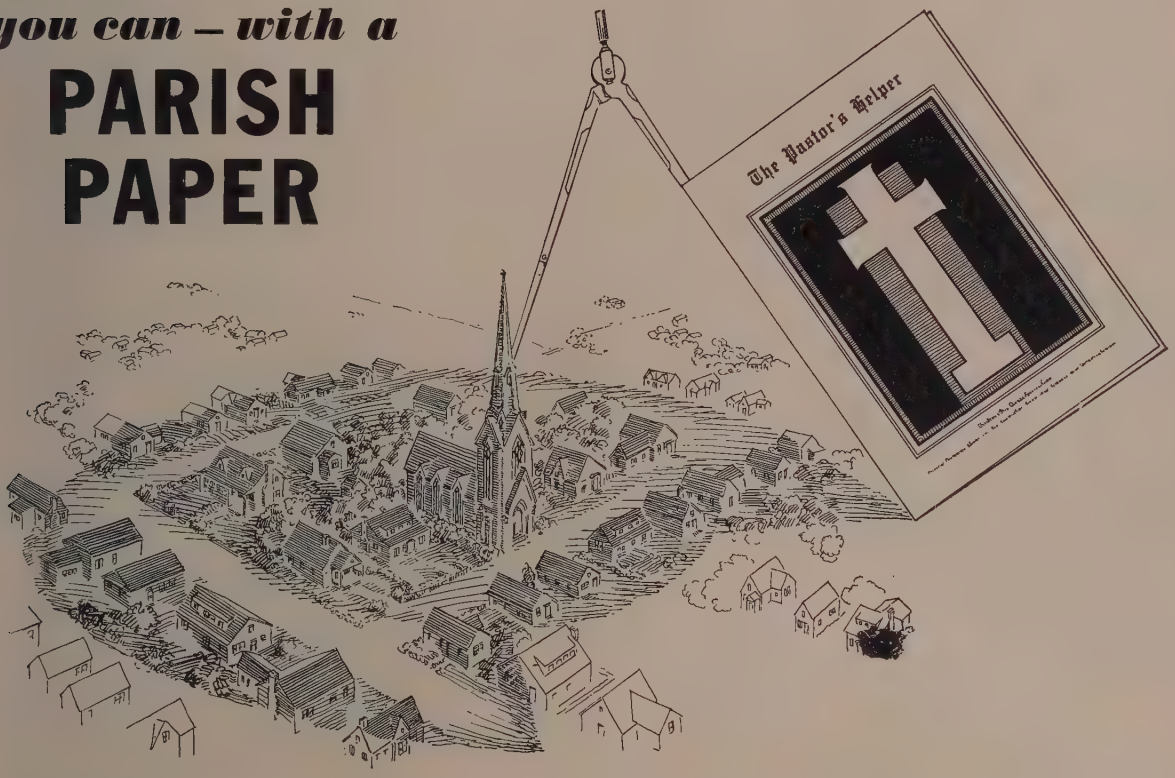

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Save the Union Meeting

HAROLD M. MALLETT*

WE had just come from the annual union Thanksgiving meeting—you know—the kind where the ministerial association plans a community observance—a committee is formed, a speaker selected, a church is chosen, folders are printed, and music arranged. The membership represented in these churches totals about ten thousand. The attendance at the Thanksgiving service was 220, and of these, some fifty were ministers and their families. The attendance was considered "good" in comparison with other years.

Exceptional? Not at all. This is a pattern repeated in thousands of American communities. With the exception of evangelistic meetings, the average union service is a disappointment. A survey of dozens of communities reveals that combined meetings will generally bring out fewer people than several of the participating churches would have if they held their own services.

Most churches shine brightly denominationally. When they come together for union meetings, their combined numbers should reflect the power of a united Protestantism. It should be necessary to engage the largest hall in the town; usually one of the average churches will hold the congregation, with ample room to spare!

There are times during the year when all Protestants can meet ensemble, and thus reveal that where there are likenesses, we desire fellowship and concord with each other. That this is a praiseworthy ideal, is revealed in point three of the program recommended at the National Council of Churches meeting in Denver, Colorado, the fall of 1952: "Increase the quality and range of church unity at all levels." Unless this is accomplished in the local community, unity is still a rumor—a dream of leaders in the higher echelons of church officials.

But to discuss cases: In a Nebraska community, the Thanksgiving service was one in which twelve Protestant churches participated. The average attendance was about 300, and the membership of the churches represented was about 5,500. Granted, many people were out of the city. Roasting turkeys needed attention. Football was in the air. Hunting took its toll of possible worshipers. A Lutheran Church withdrew its participation from the combined services. That was five years ago. Consistently, their attendance has been higher than all the other churches put together in the union service.

Thus the ecumenical spirit is thin and unimpressive in the average American community, especially as regards the annual Thanksgiving service, where certainly there can be no denominational bias in giving thanks to God for his providence.

How about Lenten and Holy Week services? Here the picture is satisfactory in some communities, bright in a few, but in the majority of cases, wanting in community enthusiasm and vigor.

Last Holy Week, in a town in Kansas, there were services scheduled at noon beginning Monday, reaching their climax with Good Friday. Monday, there were eighty-two present, counting ministers and families. A soloist gave a special selection, but had to leave before the service was over. United Protestantism! Union services! Notwithstanding the scriptural "Where two or three are gathered together," the intent of the service was not realized.

Surveys of more than thirty similar communities revealed that a similar response was evident at the Holy Week services, and all indicated that even the Good Friday services represented an attendance realizing less than ten per cent of the possible interested worshipers from the membership of the churches.

Reformation Sunday services are slowly coming into their own, although scores of communities do not yet observe this high festival day of non-Roman churches. In some communities only the city auditorium will seat the attendants, but in most, again, the percentage-of-membership attendance is noticeably low.

When the Revised Standard Version of the Bible was dedicated in thousands of cities and communities, the story was the same. A small contingent of faithfuls in most instances were present; most Protestants were home or elsewhere.

What should be done about it? Noth-

(*Turn to page 92*)

*Minister, First Presbyterian Church, Hutchinson, Kansas.

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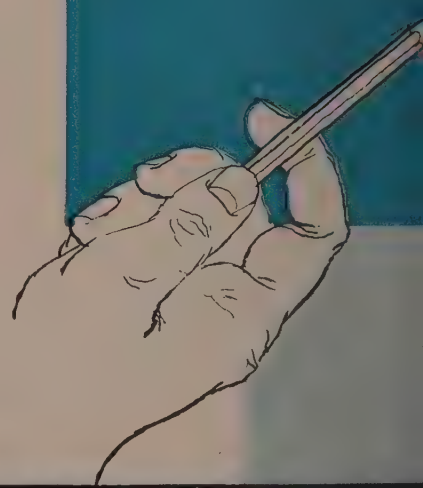

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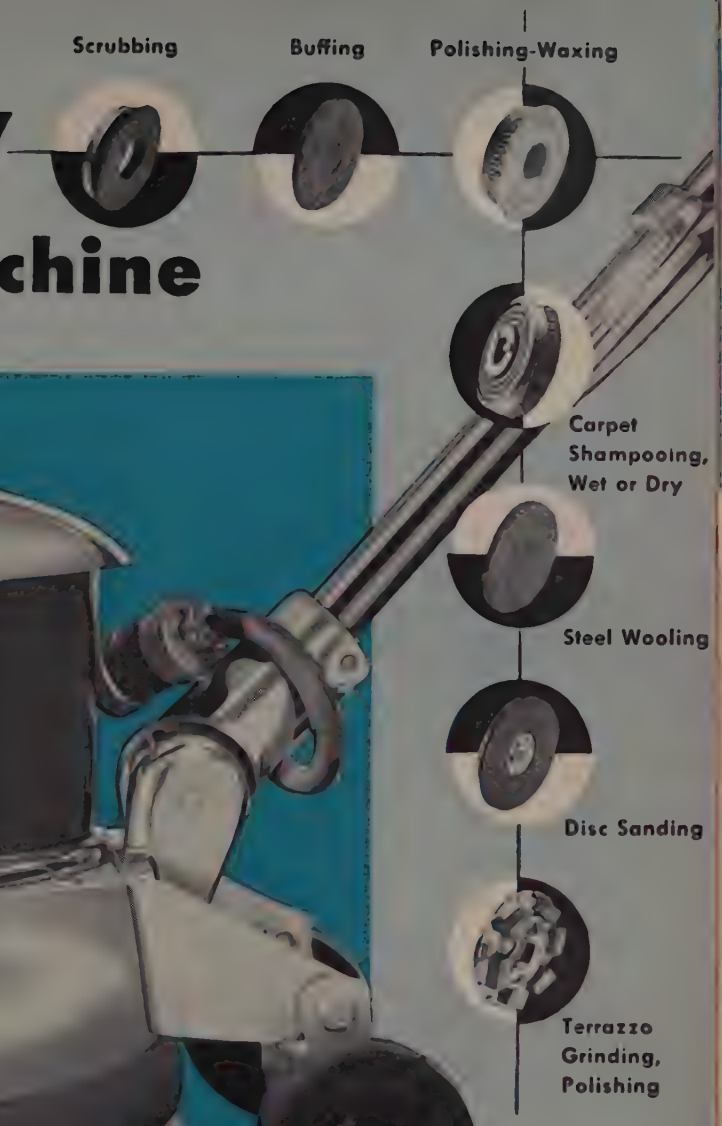

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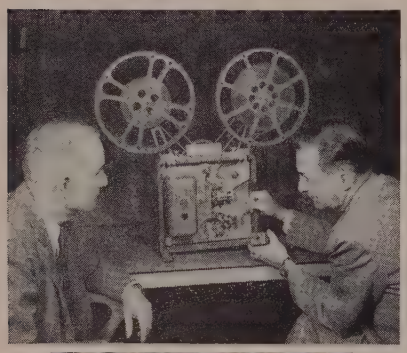

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THE ARCHITECT'S PROBLEM IN

Planning Today's Church

EMILY V. OBST, A.I.A.*

MANY factors guide the building committee and the architect in planning the church of today. Some of these factors are age-old, and have determined the design of churches for decades, even centuries. Others are new, the result of contemporary living, worship, and research in new products and materials.

It is evident that the design of the church of today will stem from the manner of worship, be it Orthodox, with the accent on liturgical requirements, or Protestant, stressing the written and spoken word. These basic factors will greatly influence the design of the place of worship, and they are so inherent and obvious that they will not be discussed here. Instead, let us pass to more widespread and intangible elements that will be taken into account in planning the contemporary church.

First of all, and this has happened over a couple of decades, the church has entered into the life of the community in which it is located. Like the Gothic cathedrals, the church of today also serves as a place for secular meetings, or, a contemporary example, a hall where the boy and girl scouts can gather for their activities, and other purposes too numerous to itemize. The church serves its congregation not only on occasions of worship, but also on many social and educational occasions. It sometimes doubles as a headquarters for interdenominational groups.

It is hardly fitting or easy for a church-proper to accommodate these varied activities, which are a part of our everyday living and church life, therefore, there must be a parish hall or social hall. This is the hub of church fellowship. It must be adequate in size, even allowing for future growth in church membership; it must have an ample and well-planned kitchen, food handling, and toilet facilities; it must be located conveniently to other church buildings, with separate access from a street for community activities. Although placed near the church proper, it must be designed in such a way that noise from it cannot penetrate the church, possibly disturbing a worship service being held simultaneously. This will mean that in the planning of today's church, serious thought and study should be given to acoustical treatment, in order to prevent sound transmission and reverberation.

The church school has achieved prominence lately, and due to the greatly increased birth rate since World War II (assuming that we will not raise a crop of atheists) will be still more important in the coming years. Often the enrollment in the church school will be as large or larger than the membership of the church. A church located in a residential area will draw from nonmembers for its church school students, and many churches have found that soon the parents will begin to attend church, and finally to join. The Sunday school should be large enough to provide for this present and future attendance. Each grade should have a room to itself in the ideal church school. There are many methods of assembly, varying with the denomination, type of instruction, and amount of time available for instruction. Discussion of this would properly come under the heading of religious education, so we might pass over this.

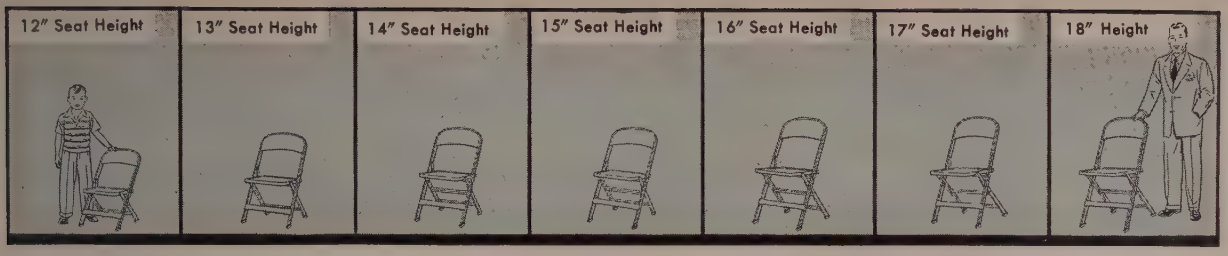
The ideal arrangement is to have the church school in a separate wing or building, connected by a covered walk to the parish hall. A new church plant should be planned this way. Before any property is purchased for a church site, it should be determined that adequate land will be available for the design of ample church school facilities.

No Excuse for Blind Pews

Regardless of the order of service and liturgical (or non-liturgical) requirements, certain elements should be incorporated into all new church buildings. Had the builders of the great churches of previous centuries known what science has made available to us today, they would have included these great improvements into their buildings. We are indeed fortunate, for never in history has so much been accessible at so moderate a cost. Beginning with the structure itself, there is no excuse today for a pew being placed behind a thick

(*Turn to page 79*)

*Of Harold and Emily Obst, Palm Beach, Florida.



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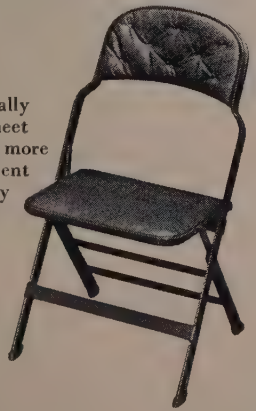

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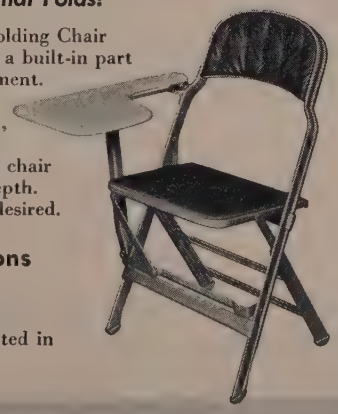

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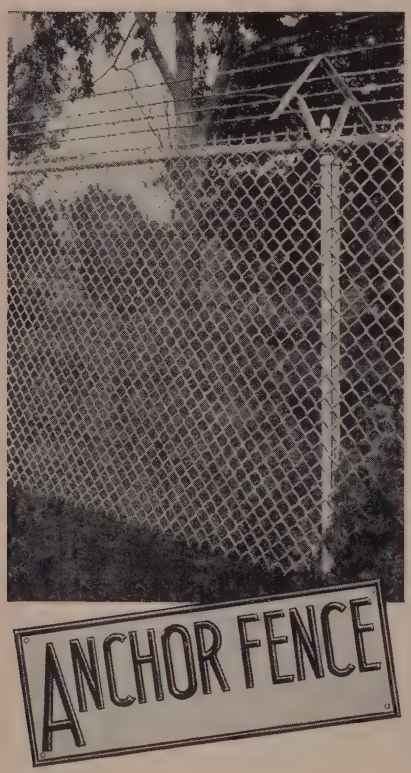

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A HELPFUL MANUAL

The Christian Funeral

FRANCIS L. WAGNER*

DEATH comes to everyone. Sorrow comes because we are never fully prepared for the loss that comes to us in the death of loved ones. However, as followers of Jesus Christ, we can find comfort, and even joy, in the triumph and gain that comes to those who die in the Christian Faith. In order to make the most of our Christian resources, funeral services need to be carefully planned. With this in mind, I would like to make the following suggestions for your Christian consideration.

The average family is infrequently faced with the need for making funeral arrangements. Thus it is natural that they turn to the funeral director who makes it his business to facilitate the care for the many details involved. Over the years, however, certain practices, which are neither Christian nor appropriate have gained common acceptance. People at the time of bereavement are anxious to do "the right thing," and thus perpetuate these customs, even though they may not be to their own liking nor proper.

Then again we are changing many of our ideas about how funerals should be conducted, asking ourselves whether or not they really serve spiritual purposes. For those who have lived and died in the Christian Faith, death is not the darkness of the night but the dawning of a new day. Our arrangements should give witness to this.

Some of the things we do are not really honoring the dead. Making the body the center of a funeral service interferes with the Christian emphasis upon the eternal value of the soul. Parading past the corpse is a survival of paganism. Many Christians prefer to remember their loved ones as they were, radiant from their spirits within. We believe it is better to leave the casket closed, especially during the services, and certainly when the services are held in the church.

The Christian funeral is held (1) to honor the life of our relative or friend, and (2) to give strength through our Christian Faith in the life everlasting.

*Minister, First Methodist Church, Prairie du Chien, Wisconsin. This is printed from a manual distributed by the author to the people of his church and his community. Used with permission of *The Christian Advocate*.

When Death Comes

Call your pastor as soon as possible. He will want to share with you an expression of our Christian Faith which can mean so much to you at this time. He will come as a messenger of our Lord, and a representative of the Christian fellowship of those who in love will want to share your sorrow.

In order that everything might be done in the most helpful way possible, the following suggestions are made:

1. Plan with your pastor the time and place of the service before the information is given to the press or the funeral director proceeds with his plans.

2. Plan with your pastor the details of the service, including the music, for spiritual emphasis.

3. The final closing of the casket should come before the service begins. This will help us turn our minds from the body, which is no longer useful, to the soul which is eternal. In most instances people have had several days in which to pay their respects in this manner. If the family desires to view the body this can be done in private, at some time prior to the service. The time of departure is naturally a time of deep emotion for the immediate family, and when the casket is not closed until the completion of the services, this moment is made a very public one. While the expression of grief is not unseemly in itself, it seems better that the last respects of the family for the physical body be paid under more private circumstances.

4. Some may wish to have the pastor offer prayer at the time the family take leave of the body in private.

5. The life of the dead is usually so well known to the friends who are present as to make the reading of an obituary unnecessary, particularly where it has been published in the press announcing the time and place of the service.

6. It is proper that burial be in private, only the immediate family and the pastor accompanying the body to the grave. This avoids undue exhibition of grief.

(*Turn to page 90*)

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Airtemp Waterless Air Conditioning

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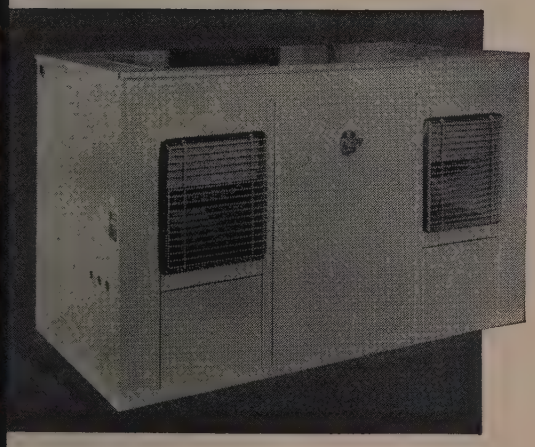

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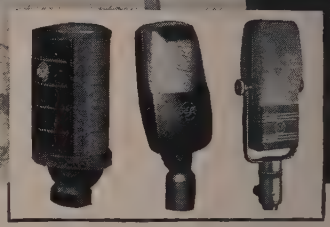

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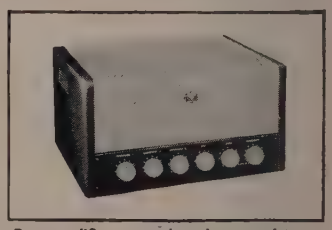

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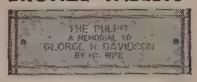

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Priming the Preacher's Pump

DAVID A. MacLENNAN*

FROM the Celtic twilight of ancient Wales comes this legend. In far-off days the warriors of the land were rushing through the wilderness to defend their homes and win peace and security. Suddenly they reached a raging river across which they were powerless to go. There was no bridge, and to ford the angry waters was impossible. In this time of desperate need came one of the guardian giants of the Welsh. He laid down his great body across the torrent, and over him the men walked to safety and to the land where they would be. Afterward the giant was heard to say, "He who would lead the people must be a bridge."

Somehow, whatever our theology of the atonement—or lack of it—we think of the cross of Calvary as a kind of bridge across which the imperiled pilgrims of nineteen centuries have moved not only into safety, but into what the New Testament calls "newness of life," into victory over the worst that evil and time and death can do. Somehow the Lord Jesus Christ who laid his body on the tree was and is the "Pontifex Maximus," the chief bridge builder of the ages. By his perfect obedience to God's will, by his voluntary sacrifice of himself on Golgotha, the chasm between man and God, between time and eternity, has been bridged. Words fail, our most thoughtfully prepared explanations falter and collapse, but we know that through what God did in Christ on that gibbet outside Jerusalem centuries ago, we get "through" to the divine love and forgiveness. More important, we know that God "gets through" to us.

We need what the Church has called atonement. We need to be, and in our sane hours want to be, reconciled to God. Do any of us doubt that because Jesus died a completely human death, voluntarily, we are restored to that fellowship with God that we and all men were made for, and which we threw away by our own folly? Is this bridging the abyss of separation, of alienation, not what Paul means when he speaks of salvation as "reconciliation?" Look up the relevant passages where this concept is used (Romans 5:10f; II Corinthians 5:18-20; Ephesians 2:16; Colossians 1:20f). Our biblical theologians

David A. MacLennan

confirm our impression that the basic idea is of restoration to fellowship with God. And we need it, and we need to tell our people in these days leading to Easter that they need it too.

A year ago, March 1954, Dr. A. M. Hunter, the popular and scholarly Aberdeen teacher, gave lectures at Union Seminary, Richmond, Virginia (printed by SCM Press, London, *Interpreting Paul's Gospel*). In this lucid and wonderfully clear discussion of the main points of the New Testament faith, Professor Hunter says that when Paul uses the term "reconciliation" for salvation it is his best way of putting it, "because it lifts the whole issue from the level of the law court to the plane of personal relations; because too, the hunger for reconciliation with reality—however it be conceived—is something elemental and universal. . . . Man's need is to recover the lost fellowship, to be restored to the family circle, to get out of disgrace into grace." And only God can do that, and God has done it and is doing it, and will do it until God sees the travail of man's soul and is satisfied that all is complete.

Doesn't the thought of it make you want to preach from "deep down" at the center of the Faith in Holy Week? Could you not try to make clear what the meanings of the cross are? With recoveries of the central message of the faith going on all over Christendom, and with the human situation being what it is, we shall never "traffic in pale and pithless platitudes" about the cross

*Professor of Preaching & Pastoral Care, Yale Divinity School, New Haven, Connecticut.

and resurrection. For never is the cross to be fully understood nor preached apart from its might and mysterious sequel.

When the hymnodist asked the saints
Whence their victory came,
They, with united breath
Ascribed their conquest to the Lamb
Their triumph to his death.

But it was the death of one who could not be held by death, one in whose death death itself was slain. As we plan our preaching for April we shall think chiefly of Palm Sunday and Easter. We do well to think of the Sundays after Easter as opportunities to continue our proclamation of the Good News as it centers in the death and resurrection of our Lord.

Sermon Seeds for Palm Sunday And Holy Week

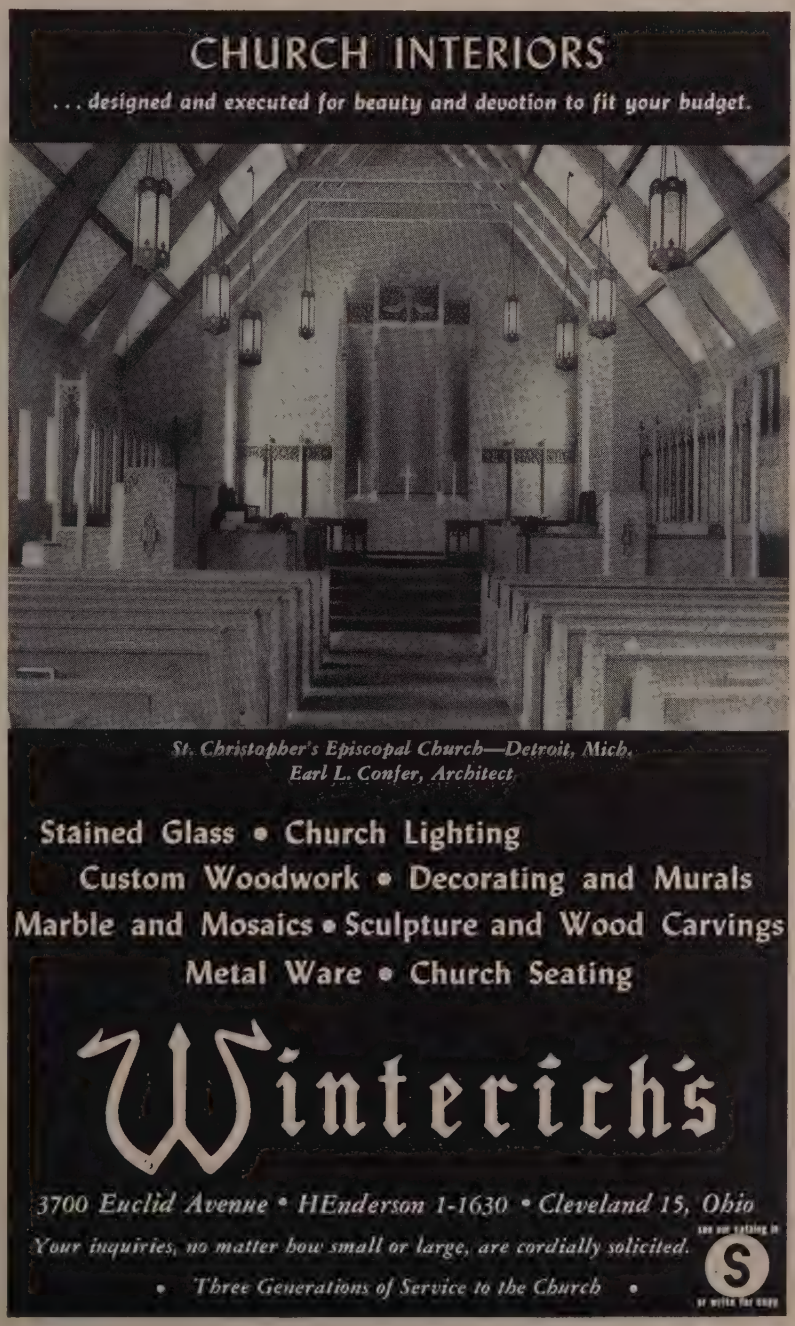
1. *Do We Need Salvation?* or *Do We Still Need a Saviour?* Introduction: Do we need health? Indicate the common roots of the two words. Do we need deliverance from our enemies—sin, guilt, meaninglessness, death? Years ago the Harvard philosopher, W. E. Hocking, declared there is more lostness in the world than ever before. (1) What does the New Testament mean by "salvation?" Use the three picture phrases used by Paul to answer this question, redemption, justification, and reconciliation. Rescue them from being abstractions. Redemption pictures a captive being set free; justification shows a guilty man being acquitted; reconciliation shows an estranged and rebellious child being welcomed back and restored to his parent's confidence and love (Colossians 1:14; Galatians 3:13, 4:5; Romans 3:24, 6:18, 8:2). (2) What does Christianity declare to be our jailor, our condemnation, our estrangement? The biblical doctrine of sin—not just sins, plural. (3) How are we saved? God in Christ taking our sin upon him. Love divine and eternal breaking the power of sin, ending the separation our sin has made, mediating forgiveness.

2. *What Salvation Means* or *Basic Christianity* or *How Christ Saves Us.* Text: Romans 5:1-2. "Therefore, since we are justified by faith, we have peace with God through our Lord Jesus Christ. Through him we have obtained access to this grace in which we stand, and we rejoice in our hope of sharing the glory of God."

One present day New Testament scholar states that Paul's whole doctrine of salvation is contained in these two verses. In these words we have Christianity's most trustworthy exponent telling us that the salvation God has wrought is, as Dr. Lightfoot the famous biblical theologian said, "a thing of the past, a thing of the present, and a thing of the future." Why not let these divisions be the divisions of your sermon? Think again of Romans 5:1-2. (1) Paul looks back to the time when the believer received God's forgiveness in Christ. (2) He muses on his present blessedness, "this grace in which we stand." (3) He looks forward to the time when sin and death being ended, he will enjoy the vision glorious, "we rejoice in our hope of sharing the glory of God."

Under the first heading, take yourself and your people back to Christ and his cross. Something was done there that needed to be done, that man could not do for himself, that need never be done again. Dr. A. M. Hunter, in the book mentioned, asks that we study three passages to penetrate more deeply into Paul's thought about Christ's atoning death (Romans 3:24ff; Corinthians 5:21; Galatians 3:13). Always the cross is linked with the resurrection (I Corinthians 15:17; Romans 4:25). "We are saved by the living crucified."

In such a message the preacher must anticipate the question which is likely to rise in at least a few minds. "How does an event back in history become a living reality for me here and now?" Of course the answer is that it is ap-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propriated by faith. Faith is man's trusting and obedient response to God's gracious dealing with us in Christ. The true New Testament meaning is in Romans 1:5, "the obedience which faith is." The Swedish theologian Nygren's word in his commentary on Romans is worth using. "When a man hears the Gospel and is conquered by it, that is faith." Here Hunter, to whom we owe much for these "seeds," is helpful when he clarifies the meaning of faith in five ways. (1) It is trust in a person, not in a proposition. (2) It is opposed to "works," to every doctrine of redemption by human effort (Galatians 2:16, 3:2; Romans 4:5). (3) It is an act and an attitude of life (Romans 10:9; Galatians 2:20). "Christ loved me and gave himself for me" joined with ". . . the life I now live I live by faith in the Son of God who loved me and gave himself for me." (4) Faith is the Christian's "wedding ring," as Luther called it. It is union with Christ, it is to be in Christ mystically and morally (Romans 6:3ff; Galatians 2:20; II Corinthians 13:5; Ephesians 3:17). (5) This faith issues in good works, "for in Christ Jesus nothing external is of any avail, but faith working through love" (Galatians 5:6).

When you come to deal with salvation as a present and progressive experience, you will do as interpreters of the Gospel have done before you. Give meaning and power to the concept expressed by the frequently used New Testament phrases "in Christ" and "in the Spirit." Such teaching should show men that "being saved" involves vital membership in the community of the Spirit. "Christ and his people form a corporate fellowship, so that to be 'in Christ' means to be a member of that religious fellowship which draws its very life from Christ" (G. S. Duncan). Thus the Church is not an option, but a necessity if we would experience God's forgiveness, healing, welcome home, and all the rights, privileges and responsibilities of membership in the family.

"We were saved," "We are being saved"—and there is the third, the future tense of salvation, "We shall be saved." Emil Brunner's epigram is thought-kindling. To be a Christian is to share in "something which has happened, which is happening, and which will happen." True, the kingdom has come, it is now. Already the believer is "translated out of the kingdom of darkness into the kingdom of God's beloved Son." Yet in another sense, the kingdom is to come. Salvation is to be completed. What is the apostle's Christian hope? Here again your study may confirm what our New Testament guide asserts. The heart of Paul's hope can be put in three words, "being with Christ" (Romans 6:8; I Thessalonians 4:17; Philippians 1:23). Being with Christ means being "in Christ," which includes being like him, "conformed to the image of his Son" (Romans 8:29).

3. Easter preaching. *Postmortem Influence or Personal Presence?* This query is not commended as a sermon title, but it is set down starkly to stab our minds awake as to the issue of Easter. Dr. Albert Schweitzer, whose 80th birthday and singular Christlike life the civilized world recognized a few weeks back, once said that Paul grasped the fact that the essence of being a Christian lies in the experience of being in fellowship with Christ. But this fellowship is not merely imaginative, posthumous, or completely spiritualized. "Now *is* Christ risen from the dead. . . ." He is, as the Roman soldier in Masefield's drama said, "let loose in the world." Men and women meet him today "in spite of death." The New Testament Christians never remembered Christ. To them he was a present companion. Said James S. Stewart in his thrilling Beecher lectures, "Look at the sequence, risen from the dead, therefore alive forever, therefore our contemporary, therefore able to confront

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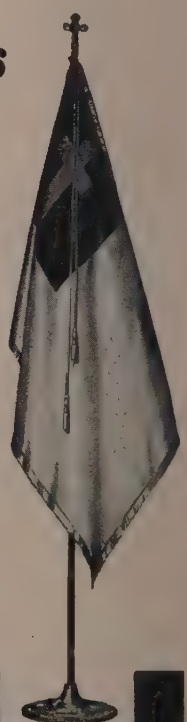

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us face to face" (*A Faith to Proclaim*).

Christianity is no exercise for antiquarians. It is communion with the divine contemporary. Why not take as a text one of the tremendous affirmations where the present tense of the risen Lord is used? Consider II Corinthians 2:14, "Thanks be to God, who in Christ always leads us in triumph." As Christ died and rose, so the believer in him dies and rises into the new, victorious, and eternal life. Here are certain striking propositions I owe to our Ceylonese leader of the world church, Dr. Daniel T. Niles. They are in the public domain, and I am sure Dr. Niles would heartily approve of preachers making them the framework of their message on Easter or any other day of resurrection. (1) "To live in a world where Christ is risen is to live in a world where Christ is our contemporary." (2) "To live in a world where Jesus is risen is to live in a world where Jesus is Lord" (Matthew 11:27). (3) "To live in a world where Jesus is risen is to live in a world in which Jesus is inescapable." (4) "To live in a world where Jesus is risen is to live in a world where Jesus is at work."

To preach the resurrection rather than a vague belief in immortality is to invite men and women to an encounter with the risen and reigning Lord of life and history. To do so as faithfully as in us lies may be to reproduce something of the apostolic success recorded in Acts 4:33, "And with great power the apostles gave their testimony to the resurrection of the Lord Jesus, and great grace was upon them all."

4. My final suggestion is somewhat tentative. Plan a course on that which Martin Luther said contains the purest gospel, Paul's Letter to the Romans. You will be in good company. Augustine, Luther, and Barth were inspired by this epistle to speak a word of God which awakened and revitalized a moribund church. One minister whose services are well attended and whose sermons are most warmly received, recently planned and inaugurated a series of five sermons on the first eight chapters. Next month I will pass on some suggestions as to how such a series may be done so that "ordinary folks" may be instructed, inspired, and have their faith and life deepened thereby. Meanwhile, if you have in your own library or can obtain from another the following books, you will find them helpful in preparing your own sermons. *Saint Paul's Epistle to the Romans* by E. F. Scott, the *Moffat Commentary on Romans* by C. H. Dodd, *The Interpreter's Bible* volume on Acts and Romans. One eminent scholar praises the introduction to the epistle in this last volume as one of the soundest in English. If you can get it, an inexpensive booklet by Dr. S. C. Carpenter of England, *A Paraphrase of Selections from St. Paul's Epistle to the Romans,* published for one shilling and thruppence overseas, is fresh and illuminating.

See you when we meet next month!

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NOTABLE QUOTES

"There is much about the resurrection of the body of Christ that is very difficult for us to understand. After all, this is something that has happened only once. We are not told very much about it in the Gospels, and it is clear that even those who saw him after the resurrection found it very hard to understand what had happened. But one thing is quite clear, Jesus was so much changed that they had difficulty in recognizing him when they saw him, but when they had seen and known him, they found that he was still the same Jesus as they had known before his death. Now he was free from some of

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the conditions under which he had lived his earthly life. As man, he had had a body like any other man's, which was only in one place at a time, could be seen, and had to move from place to place. Now it seemed that he could show himself at any time and in any place he wished. Sometimes he could be seen, sometimes he remained unseen. When he showed himself to his disciples, they did not feel that he had come from some other place, but that he had been there all the time and was now showing himself. He was still the same, his spirit was still the same, but the body had been transformed, so as to be able to serve the spirit with much greater freedom than ever before, to express the spirit in a new way.

"Here we see, once for all, the work which God is trying to do in us all the time, and which it is difficult for us to understand, because it cannot be seen. He is trying to bring about in us, too, the victory of the spirit." (Bishop Stephen Neill in *The Christian's God,* Lutterworth Press, London, 1954, pages 70-71)

• • •

After Holman Hunt's famous picture "The Light of the World," the picture of Christ knocking on the door, had been hung in Saint Paul's Cathedral, London, there appeared in a newspaper a letter from an eminent art critic who said that the artist had made a stupid mistake. He had given every little detail, but he had omitted one thing. He had forgotten to give the door a handle. A day or two later, Mr. Hunt replied and denied the accusation. "The door at which Christ knocks," he wrote, "is the door of the human heart. Outside that door there is no handle. It's only handle is inside." (reported by Prebendary H. A. Wilson on a British Broadcasting Corporation daily broadcast.)

• • •

In her novel about Abelard, Helen Waddell has movingly set forth the view that Christ on his cross supremely reveals the suffering love of God in conflict with human sin, and by that revelation moves the hearts of sinful men to repentance. Abelard and his friend Thibault find a little rabbit crushed in a trap. Abelard breaks out to his friend, "Do you think there's a God at all?" "I know," replies Thibault, "only—I think God is in it too." "In it? Do you mean it makes him suffer too? You mean Calvary?" "Yes, but that was only a piece of it—the piece we saw—in time. Like that." Thibault pointed to a fallen tree, sawn through the middle. "That dark ring there, it goes up and down the whole tree. But we only see where it is cut across." (*Interpreting Paul's Gospel* by A. M. Hunter, SCM Press, London, 1954, page 90)

"Everything in religion depends more or less on how we think about the story of the resurrection. Did God create the world, and ourselves, out of love? Did he send his own son, or, to put the same thing in different words, did he himself come, in order to save us from the sin and death we had brought upon ourselves? Is there any reason why Jesus, of all men, should be raised up from among the dead? If there is such a reason, has God failed to do the one thing necessary?" (J. R. Macphail in *The Way, the Truth and the Life,* Oxford University Press, 1954, page 187)

"We have a leader who is so invincible, that the worse he is attacked, the more victories and triumphs he achieves. He alone, is adequate to strengthen us." (source identified as C.R.13:286)

• • •

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"A pretty toy?"
The devil shook his head;
"I still prefer the human heart,"
He said.

—R. C. Scriven

JEST FOR THE PARSON

You have heard of Dr. Spooner, sometime Warden of New College, Oxford. At least you know of the inverted sentence or unintentionally transposed words called a Spoonerism. You are fortunate if you have not perpetrated one in public. I learned recently that many of the Spoonerisms attributed to the learned divine were invented by undergraduates, such as his alleged request to an usher in church, "Please sew my wife and daughter to their sheets!" or, "I am tired of lecturing to beery wenches (weary benches) and have decided to take the town drain (down train) to London." One new to me was reported in the British Radio Times by a correspondent who knew Dr. Spooner. Speaking of his grocery purchases he is supposed to have remarked, "I always steal at the doors." Have you made or heard made a pulpit or platform Spoonerism? If you recall any that are amusing send them along to me and we'll share them with our brethren through this column.

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MARGARET RATCLIFFE*

WHO has not oftentimes wished that he possessed the magic of Midas' golden touch, for are there not times when every church treasurer touches bottom and dares not write another check until some freshet of Christian generosity replenishes the store, or the proceeds of some successful activities relieve the strain? Here are some enjoyable activities which churches and other organizations have found effective, not only in raising money but in developing wholesome friendships and a sense of cooperation. Although the financial returns from the individual project sometimes seem small, nevertheless when the grand total of many undertakings is figured, it reaches a substantial amount.

One form of magic, which experience proves is so
Big dollars from little pennies grow.

Each woman of the Woman's League of Old South Union Church, South Weymouth, Massachusetts, mailed postcards to her many friends, near and far, bearing the following printed rhyme:

Did you ever hear of a parcel post sale?
Well listen now, I'll tell you a tale.
Woman's League of Old South is having a bazaar,
And gifts will be needed from near and far.
It's loads of fun and it won't take much barter.
Will you send us a package to bring half or a quarter?
We will sell it just as it comes through the mail;
That's why it's called a parcel post sale.
November 21st we have set as the date!
Please send us your parcel and don't be late.
Just address the undersigned,
And many thanks for being so kind.

From California to Maine friends responded by sending packages containing a wide variety of articles, each worth either twenty-five or fifty cents and bearing the price tag on the outside. At the church, the customers, after paying the necessary price, received their choice of packages from the improvised post office. What surprises when the treasured bundles were opened! Much curiosity and many chuckles were enjoyed by everyone with the result that all packages were quickly sold, the League clearing about fifty-two dollars.

We were all eagerly looking forward to Ladies' Night of the Men's Club in Huntington Hall of our church, which eventually became a reality and met all our expectations. After a sumptuous, catered dinner (tickets by the way were five dollars per couple), we gasped with amazement when entertained by Carl de Suze, a radio artist and world traveler, as he cleverly and humorously commented on his thrilling experiences while showing his unusual, colorful films of northern Africa. I shall remember forever the bite the camel took out of Carl, and his extreme difficulty in alighting from the beast. The proceeds from the ticket sale will help defray the expenses of the jackets for the church basketball teams.

The teachers' dinner party at Dreamwold, Scituate, Massachusetts, was really a topper. After a delicious meal we gaily sang some amusing songs with words of our own creation. For example, the following was for one soon to be the bride of a chap who owns and operates a pet shop:

Let's all sing like the birdies sing,
Tweet, tweet, tweet, tweet, tweet;
Let's all bark like Rover barks,
Woof, woof, woof, woof, woof;
Let's all mew like kitty mews,
Meow, meow, meow.
All these pets can be heard
When you will be lured
To Bowies' pet shop.

Let's all act like the monkey acts,
Jumping here and there;
Let's all swim like the fishes swim,
Splashing everywhere;
Let's all talk like the parakeet,

*Mrs. George B. Ratcliffe, Milton, Massachusetts.

'Hello, Dot, Hi, Bo!' . . .
When you two are one
You'll have much fun.
Congratulations both!'

The highlight of the evening was the surprise basket of laughs. Two of us had previously written rhymes about each member of the Nevin School staff, Weymouth, Massachusetts, bringing out the idiosyncrasies of each or what he had been chatting about recently, and attached them to suitable, humorous gifts. Placing these in a decorated basket, we labeled it in huge letters *The Basket of Laughs.* The chairman read the so-called poems and presented the gifts.

Yours truly, for example, who apparently had been fussing about the rains washing off our lawn seed, received a paint brush with:

In spite of sun,
In spite of rain,
The Ratcliffes' lawn
Went down the drain.
We want your lawn
The best we've seen,
So take this brush
And paint it green.

Another girl, who had been taken to task for not having any children, received two baby dolls with the following:

For Betty dear we'll try to find
A gentleman of rarest kind;
For even now the parents groan,
'Have you no children of your own?'

The gifts ranged all the way from hair oil to badges, from a toy Chevrolet to an electric light bulb, and from a pillow to a postage stamp. Many were the surprises and howls of laughter as all agreed it was the best party yet. Something similar might be used for entertainment following a dinner of some church club to raise money.

To help finance the purchase of new robes the junior choir of our church presented "An Evening of Song" which included vocal solos, duets, flute solo and several selections by the chorus of twenty-four. Because of the personal interest, mama, papa, grandma, and auntie were all on hand. With the price of the tickets seventy-five cents each, the choir cleared sixty-five dollars. In addition, this group sang twice over WCOP on the Sunday Student Radio Hour, and received a five dollar prize each time, the money going to augment the choir treasury.

To assist the junior choir in raising the necessary money for its new robes, one interested woman who has a marvelous collection of dolls opened her distinctive home for a Doll Tea. The dolls were the result of a lifetime of care and selection. They came from all

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over the world and included many antique ones from France, Germany and England. From ten o'clock in the morning until noon, coffee and doughnuts were served, while from noon until five o'clock it was afternoon tea. Over fifty dollars were raised, with the price of admittance for adults seventy-five cents and for children thirty-five cents. All were fascinated!

All members of the Old South Union Church were given dime cards by the Woman's League, which were to be filled with dimes, the total for each amounting to four dollars. Immediately everyone began saving dimes with the surprising result that many filled more than one card. The intake from these was used to swell the Easter offering.

The Woman's Guild of the Holy Nativity, Weymouth, Massachusetts uses holiday dime cards with good success by having each woman place a dime in her card for every holiday of the year. At the end of the year the cards are collected. This group also secured paper, cards, and wrappings from the New England Art, Abington, Massachusetts, which they sold to church people, clearing $110.00.

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World On Parade

The fifth annual flower show of the Osterville Garden Club, Osterville, Massachusetts, entitled World on Parade, will surely attract all flower lovers. Since this show, revealing tremendous talent in flower arrangement, will be held in the community center building where no admission can be charged, donations are accepted, the money to be used to sponsor a scholarship fund and the Audubon educational program. For this occasion the hostesses will don colorful costumes of many lands, and the display will include flower arrangements representing many countries. For instance: England, arrangement in a tea cup; Ireland, an all green arrangement; Mexico, arrangement of zinnias representing hot colors in a pottery container; Italy, arrangement of flowers with grapes; India, arrangement of dried material; Portugal, arrangement of gourds; Holland, arrangement of flowers from bulbs. . . . In a four-page advertisement folder, thirteen general rules are set down. For instance, one must have his exhibit, which must not be over fourteen inches in depth, in place by 10:00 A.M. and must remove it at 9:00 P.M. All containers, which should be labeled, are entered at your own risk. The decision of the judges, members of the Massachusetts qualified judges list, will be final. If you excel in floral arrangements, you will want to compete for the coveted cup which will be awarded the one who succeeds in making the arrangement of flowers which surpasses all others.

The women of the evening unit of the First Congregational Church, Milton, Massachusetts, are enthusiastic about their Silent Auction when the articles to be auctioned were placed about Huntington Hall. Each person desiring to bid on an article wrote his bid, along with his name, on a piece of paper, tucking it under the article. Later the bids were examined by the committee in charge, and the attic treasures became the proud possessions of the highest bidders. Although this method deprived one of some of the thrills of the auction, it nevertheless saved the expense of the auctioneer and induced timid souls to venture a bid.

Since many sections of our country have fascinating historic houses, it is natural that hosts of people would be interested in paying an admittance to see these and the valuable antiques with which they are furnished. For example, I was intensely interested when I had the privilege of first viewing my neighbor's house, the Vose house erected in 1761, with its beautiful fireplaces, one of which is about ten feet long and another with its original Dutch oven. Although I nearly broke some bones when descending the tiny steps of the original

stairway, it was a unique experience. The St. Gabriel Episcopal Church, Marion, Massachusetts, has taken advantage of the historic houses with their precious antiques, and lovely modern houses in Marion as a money raising project by arranging to have these houses with their unusual furnishings on display on Tuesdays from 10:00 A.M. until 5:30 P.M. Of special interest to many will be the Gordon Gibbs' house which won the 1954 Boston Arts Festival award, and which was pictured on the cover of the August issue of *House Beautiful*. An added attraction will be the luncheon for seventy-five cents at The Bunker, erected in 1715. Fortunately, the proceeds from the sale of antiques on this day at the antique shop, The Overflow, will also benefit this activity. For the past three summers, with the admittance charge to see all the open houses two dollars per person, approximately one thousand people annually have enjoyed this feast of historic and modern living.

Will some church organization, group, or club to which you belong soon celebrate some anniversary? If so, why not have a Penny Parade? The members of the Auxiliary of the North Shore Babies' Hospital, Massachusetts, are celebrating the fiftieth anniversary of the hospital in this way. Each member will receive an announcement of the undertaking and be invited to become part of the Penny Parade by soliciting from friends and relatives fifty pennies, the dates of which must be the same as that on the penny enclosed. At the October meeting, a prize will be presented to the woman who first collects her necessary pennies. The one who secures fifty pennies dated 1904 through 1953, one for each year of the existence of the North Shore Babies' Hospital, will be presented with an appropriate prize.

The Christ Church Fair, Hamilton, Massachusetts, besides having the usual colorful booths as well as a turkey and salmon dinner for adults, will provide special attractions for the children. A chair ride will delight the tiny tots, while the large merry-go-round will appeal to the older youngsters. Additional entertainment will be a puppet show at 2:00 P.M. and a magician, popular for his program of mirth and mystery, at 3:00 P.M. The pony rides will provide thrills for some, the artistically wrapped grabs will fascinate others, while games, puppet shows, ice cream, and lemonade will appeal to the others. But probably the most active corner will be the make-up bar, where by the use of rouge, lipstick, and mascara the venturesome little dears will be magically transformed into Indians, clowns, or their hearts' desire.

Several unusual activities claimed prominence at the Ipswich, Massa-

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chusetts, country fair. Probably the highlight was the windfall of $680.00, the gross from the advertisements for the day's operation of a radio station on the grounds. One man, experienced in radio, managed the radio station, giving news, music, the time of day . . . , all sponsored by nearby merchants. A novel idea where two hundred dollars were netted was the kitchenware table. Previous to the day of the fair the chairman gave a tea and the guests brought gifts for this table such as graters, cooky cutters, pot holders, hand painted bread boards, etc., each bearing the price tag. Another successful table which cleared approximately one hundred and fifty dollars was the gaily wrapped grabs for adults. These were collected ahead of time and were possible Christmas gifts for which the owner possessed little use, such as perfume and costume jewelry, and were sold for twenty-five and fifty cents.

What a hilarious time the children enjoyed at this fair! For twenty-five cents they were made up like clowns, tramps, farmers, movie stars, etc. Also at the make-up bar, where incidentally about eighteen dollars was collected, they bought hats, beads, costume jewelry, plumes, and artificial flowers for five to twenty-five cents. At the balloon table gas balloons and pinwheels, obtained from gift shop wholesalers, were sold. For those who desired action there was the merry-go-round and the thrilling fire engine, which were secured on a percentage basis so there would be no loss in case of rain. In addition there were the pony rides. Since about a dozen ponies were donated for use that day by members of the parish, about seventy-five dollars walked into the treasury from these rides. Moreover indoor bowling, where each child received three balls for a dime, proved a popular game. If a child was under ten years, he received a prize every time he knocked down eight of the ten pins, but if over ten years it was necessary for him to make a strike. For the balloon dart game one received three darts for a dime. If the player succeeded in puncturing an air balloon fastened to a board at a distance of seven feet, he received a prize. The doll ball game netted about seventeen dollars. For this the ingenious Evelyn Pescosolido fashioned an enormous stuffed doll using a Crisco can lined with red flannel for a mouth, a large yellow mop for hair, and kid gloves on her hands. To play the game the children, using a pingpong ball gun, tried to shoot pingpong balls into her mouth. Each player who succeeded in landing a ball in the doll's mouth was awarded gum or candy.

An element in securing effective financial results is perhaps the setting of our sights surprisingly high, and then maintaining sufficient enthusiasm to reach the desired goal. One of the letters mailed to the entire congregation, acquainting it with the forthcoming church fair and urging all members not only to save the date in the fall but also to lend their assistance, contains the following jingle:

Who says, 'It can't be done?'
Let's make three grand instead of one.
Let's roll our sleeves and go to work;
Let's all say 'yes' and never shirk.
If this is done, we need not fear;
We'll reach the top—or very near!

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RIVER AT LA SALLE WACO, TEXAS

Adventures Into Two Worlds

A SERMON BY RAYMOND E. BALCOMB*

THERE is a time to proclaim and a time to examine. There is a time to point to the beauty of a sunset and a time to analyze light through a spectrum. There is a time to be caught by the wonderful grace of a bird in flight and a time to study the principles of aerodynamics.

Easter, it seems to me, is the time to proclaim the triumphant Christian faith in immortality. It is not the time to argue that faith or to examine its historical and philosophical foundations. Easter is a time to rejoice, not analyze. But the Sunday after Easter, perhaps, is a time to feel the full force of the ancient question, "If a man die, shall he live again?"—a time more soberly to analyze the reasons for the faith that is in us.

Many of us, I think, are more than a little hazy in our own minds as to just what to believe about immortality. Is it fact or fiction? Can it be proved? What is the evidence for it and what is the evidence against it? Is Christianity compatible with science, or must a man leave his head at the door when he goes to church? One of the best Christians I have ever known confessed to me that she had some mental reservations about the idea of immortality. The subject of the services for Easter Day in a Christian Science Church a year ago was "Unreality." A good many folk have a suspicion that that is just about the proper description for all of the talk about the empty tomb and the resurrection. Most of us are a little fuzzy when it comes to saying exactly what we believe about it all.

What is there to be said about the Christian claim that life is really an adventure in two worlds?

I

The place to begin, in my judgment, is in making it clear exactly what the Christian idea of immortality is. We mean that personal life continues beyond the death of the body with full consciousness, with the ability to recognize others, with the power to think, remember, love, feel and will undiminished.

We are not talking about reincarna-

*Minister, First Methodist Church, Medford, Oregon.

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tion—the belief that a soul or personality is transferred to another earthly body when one body dies. We are not talking about the so-called "immortality of influence"—that what one has done and been lives on in the lives of others. While it is certainly true that we are influenced by those long dead, this constitutes neither personal life nor immortal life for them. I can be influenced by the life of Lincoln without his ever knowing it. And there will come a day when there will be no more human life on this planet to be influenced by Lincoln or anyone else. Whatever it may be, the so-called "immortality of influence," or "immortality in one's children," is not the Christian idea. Nor are we talking about the immortality of famous men or great writers. Humanity can never forget an Alexander or a Caesar, a Luther or a Wesley, to be sure. Plato's dialogues and Shakespeare's dramas are often called "immortal." But this is an immortality for the few, for the great, and not for you and me. Nor are we talking about the reanimation of our physical bodies at some distant date. "Flesh and blood cannot inherit the kingdom of God." Whatever immortality involves, it doesn't mean an earthly body. Our bodies may be blown to bits in an explosion or cremated by the hydrogen bomb without affecting the Christian idea of immortality a whit. "Leakproof" vaults and every costly device to prevent the decomposition of a dead body are simply sub-Christian materialism.

When the famous Senate Chaplain Peter Marshall was stricken with his second and fatal heart attack he was at home. When the ambulance came to remove him to the hospital and the orderlies had put him on the stretcher, his wife leaned over and said, "Darling, I'll see you in the morning." What Christianity means by immortality is that though his body died that night, she will see him again; and that they will recognize each other; that nothing of real value in personal life is destroyed by death.

II

In the second place, let's rehearse the reasoning that says that there is no immortality. What is the argument against Christian belief? It stands or falls with two propositions.

1. One of these is that we have no objectively certain cases of communication between persons in this world and those who are presumed to be in another world. By "objectively certain" I mean the kind of evidence which all honest and truthful men cannot doubt, and which can be reduplicated as a scientific experiment can be reduplicated.

After the famous inventor, Thomas A. Edison, died a reporter asked one of Edison's long-time associates if the "wizard of Menlo Park" had ever said anything about life after death. "I can't remember exactly," was the reply. "But if there's a way of getting through we should be hearing from him soon." It has been more than twenty years now, and no one has heard from him. So also with the famous magician and escape artist Harry Houdini who was seriously and profoundly interested in spiritualism, even though he knew all of the tricks by which it is commonly purveyed. Before his death he promised to give some recognizable sign if it were possible. But he never has.*

2. The only other real argument against immortality is that what we call "the mind, the soul, the self, consciousness, the spiritual personality is intimately and closely connected with the body." So closely connected, in fact, that if a person strikes another the injured one does not say, "stop hitting my body." He says, "stop hitting me." Our consciousness is so closely identified with our nervous system, and through it with our entire physiological makeup, that operations or accidents sometimes dramatically change personalities. A disease like acute alcoholism or an injury like a skull fracture may so affect a person that he will never be the same again. Hence, runs the argument, mind (or personality) "is not a thing but a process, not a noun but a verb, and so far as is known it can no more exist apart from the body than speed . . . can exist apart from . . . that which moves."

There is no objective evidence of communication between the alleged two worlds, and the dependence of the mind upon the body, particularly upon the brain—these are the only two real arguments against belief in immortality.

III

Must we then surrender "the soul's invincible surmise"? What is there to be said *for* the belief in immortality? In

(*Turn to page 94*)

*Editor's Note. Was the Houdini message ever received? There is still controversy on that point. Harry Houdini wrote a message in code and deposited it with a New York bank. A substantial sum of money was offered to any spiritualist or psychic who could secure from him a message which revealed the one in the vault. After agreeing not to accept the money if their efforts were successful several psychics sought to contact the great magician in the spirit world. One, Arthur Ford did receive a message which corresponded with the one in the vault. Mrs. Houdini certified to this in a letter to Mr. Ford. Afterwards Mrs. Houdini reversed her judgment and became a bitter opponent of all psychic efforts. Whether the original of her letter still exists we do not know. But facsimile reproductions are available and often published.

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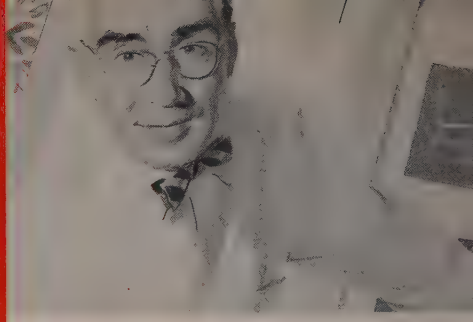


New sun-bright colors make drab Classrooms Cheerful

This new classroom furniture makes attention less tiring, learning more fun!

Samsonite combines creative imagination with scientific analysis and survey testing in 30 states...creates the most modern classroom furniture in the world!

IN COMFORT...

all dimensions and contours embody gently flowing lines in back and seats, to promote proper posture, and insure maximum classroom attention. Desk and chair combinations come in *nine* posture-perfect sizes for every grade and for every school.

IN MOBILITY...

Samsonite's modern design allows the instructor to create exciting, informal layouts or conventional rectilinear arrangements . . . move units from room to room without conflict in color or contour.

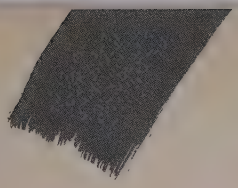
IN DURABILITY...

new features like aluminum spats on legs, evidence Samsonite's insistence on furniture that's "strongest ...lasts longest"...maximum economy for burdened school budgets.

290 square inches of writing surface! New Samsonite *Tablet Desk Chair* plays multiple roles in classroom, meeting rooms, lunchroom.

A new note in schoolroom furniture, Samsonite's *Circular Table* lends an informal, non-institutional look to the classroom.

Samsonite's four colors were carefully selected to blend or contrast effectively with classroom colors nationally in use... to mix-match harmoniously among themselves, in pairs, or in other combinations. Look at the bright possibilities the new selection gives you.



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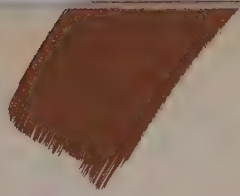
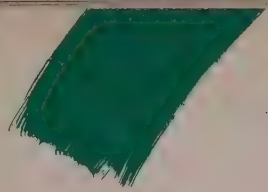


BROWN

A new "freshened" Brown avoids usual drabness of that color.



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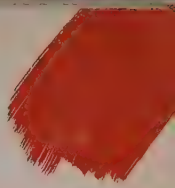

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Samsonite *Student Desk* can also serve as table. Several can be pushed together for group projects.

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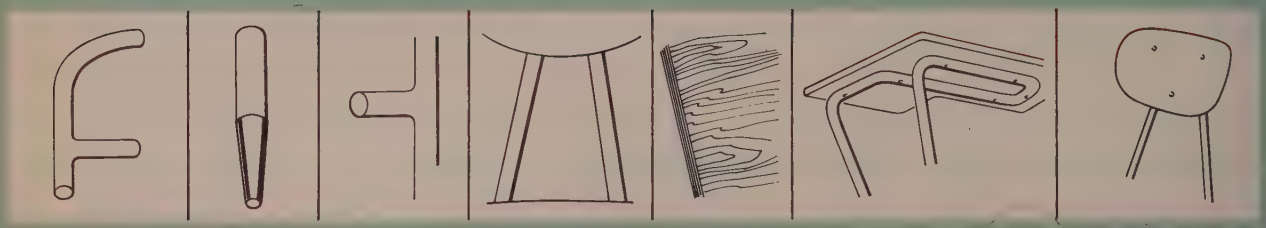

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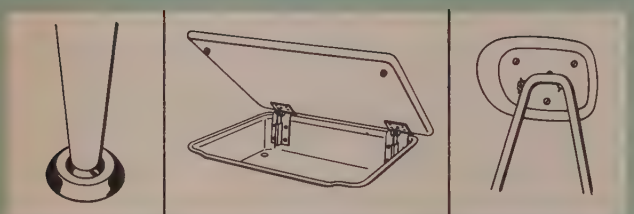

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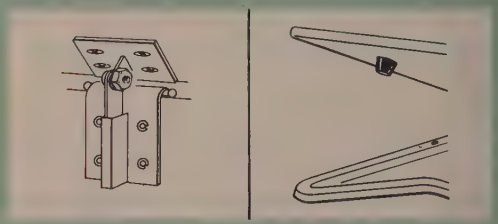

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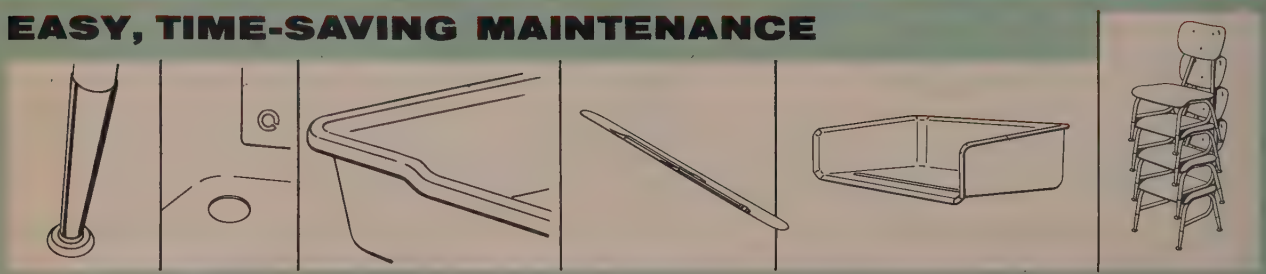

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The glory of the risen Lord does shine into lives that are held in the darkness of bereavement.

* * *

The resurrection of Jesus Christ from the dead is more than a historical fact: it is a spiritual force in the lives of men.

* * *

Let us not in our joy and hope that we experience on Easter Sunday forget that we must live the resurrected life from day to day.

* * *

The resurrection of Christ bridges the river of death that flows between earth and heaven.

* * *

The golden moments in the stream of life rush past us, and we see nothing but sand; but angels come and visit us and we only know them when they are gone. —George Eliot

* * *

Dreamers are the saviours of the world—composer, prophet, sage—these are the makers of the after world, the architects of heaven.

* * *

Easter is indeed the resurrection day that completes humanity's hope of immortality.

* * *

May no dead lay its hand upon this Easter, but may the victory over sin and death raise up with thee into the light and life that thou didst promise.

* * *

A man's mind may be likened to a garden which may be intelligently cultivated or allowed to run wild; it must bring forth. Galatians 6:7, 8.

* * *

Simon Peter was more like the ordinary man and woman than any other person in the New Testament; the comfort for us is in that if Peter could recover, we can recover.

* * *

Someone has observed — The oak sleeps in the acorn, the bird waits in the egg; and the spiritual ideal of the soul, a waking angel stirs.

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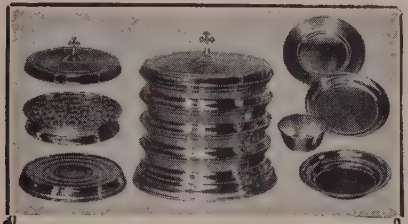

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A Thief Lifts Up His Eyes

JOHN C. UPDEGRAFF*

HAVE you ever wondered what happened to Barrabas, the thief who was released at the time of the trial of Jesus? What sort of a man did he become? Did he go back to his evil ways, was he rearrested and perhaps eventually executed? What would the experience of being released, possibly witnessing the crucifixion and even the resurrection itself, do to Barrabas, murderer and thief? Well, no one really knows and few have ever taken the trouble to imagine what happened. Certainly, one who had come under the influence of Jesus, even briefly, must have experienced some change in his life. Let us follow Barrabas after his release.

Barrabas breathed deeply the sweet air of freedom and loved every moment of it. He couldn't quite understand why he had been released, knowing only that there was a Jewish custom to release someone during the Passover season. But why they had picked him, the most feared murderer and thief of the Judean hills, he couldn't quite understand. However, he gave little attention to that problem, and soon lost himself in the throng that swelled the population of Jerusalem in this holy season of the year. He hurried to get as far from that stinking hole of a palace prison as possible.

Like all of the people in town he was excited, he wanted to see those executions on the next day. He particularly wanted to see the man who was to die on the cross that was built for him, for Barrabas had been scheduled for execution along with two other thieves. He placed himself on the Way of Sorrows that led to Golgotha's crown, and watched with hundreds of others the pathetic little party as it made its way up the hill. He saw one figure stumble and fall and another step forward from the side lines to pick up his cross and carry it on up the hill.

At the crown of the hill he stood where he could be somewhat hid by the others, not wanting to be too conspicuous. The man on the central cross, the one intended for him, was an amazing person. He was dying as heroically as a soldier might die in battle, but without rancor or vengeance, with no curses and no jibes at his executioners.

Barrabas listened without understanding to those words that came from the cross in rather irregular intervals. The words "forgiveness," "paradise," "finished," and "Father, into thy hands I commit my spirit," sounded rather strange but were appealingly wonderful.

When Barrabas left Golgotha he went to a secret hiding place near the wall of Joseph's garden of Arimathea. There he had some weapons and supplies hidden just in case he ever needed them. He wanted a fresh robe and some decent food and a weapon in his belt. Once armed he could get back to his old trade again and with all of those rich, fat pilgrims in town, he'd have a wonderful day of it.

When he arrived at Arimathea, guards were all around the garden. This was strange, for Joseph was a gentle soul who trusted everyone, and his garden was open to all who passed by. Many a night Barrabas had spent sleeping under some of the trees.

He waited until dark to slip past the guards and locate his cache. Finding that it was too dangerous to try to slip past the guards again, he hid in a clump of bushes and slept. About midnight he was awakened by the sound of voices. He soon made out a group of soldiers sitting around a little campfire, talking about the stupid assignment they had been given. They had been sent out to guard a dead man buried in a tomb sealed with so huge a stone that several men were required to roll it in place. The guards were not very happy with their job and they grumbled among themselves. Barrabas stayed back in the shadows, he'd seen enough of guards and police. But while he had a certain robber's respect for men of arms, he had an even greater respect for men powerful enough to require guards, so he listened intently and finally discovered that this was the tomb of one Jesus of Nazareth, the man he had watched die just a few hours before.

Barrabas stayed around that tomb for two days. During the night of the third day he showed himself, became acquainted with the guards, and visited with them during the night-watch. He

*Minister, The First Christian Church, Fort Lauderdale, Florida.

even told them who he was and why he was interested in this particular tomb. Then the guards told him a fantastic tale about the man who was buried there having promised that in three days he would rise and live again. They laughed scornfully at the story.

Barrabas said, "I don't know, I watched him die. He must be an unusual man. I'd be very cautious tonight." Barrabas couldn't forget the death experience of this Jesus. Those words which had held such strange fascination for him then, though yet unexplained, still haunted his memory.

Late in the morning hours Barrabas and the guards were awakened by what seemed to be a thousand birds singing in chorus. A silvery ripple of music was the first indication that anything different was happening. Birds always sing with the coming of dawn, but in Palestine there are few birds and none that sing so sweetly and so triumphantly as did this chorus. But all seemed well, the air was cool, the wind was fragrant, and the morning quiet. If one had looked up into the stars they would never have seemed so near as at that moment. A red radiance finally broke upon the horizon and widened into a golden dawn of incomparable beauty, and then a flash of brilliance blinded everyone.

In the quiet garden of Arimathea a Presence, radiant, compelling, divine, moved about as one who loved the dew sprinkled grasses and flowers.

Barrabas, when he recovered his sight, quickly lost himself again in the streets of Jerusalem. He had no mind now to rob, to plunder, to murder. Oh, he had his tools of the trade, his weapons were with him, and he wore the cloak with large pockets sewn on the inside lining to take care of the plunder, but Barrabas had no thought of crime. He was frightened, terribly frightened, as primitive people are when things happen they cannot understand.

The word about this tremendous happening spread quickly throughout the streets of the city. The followers, who had been a beaten band of pilgrims and disciples, became a militant band of triumphant spirits for whom death was only a prelude to glory. They paid no attention at all to the threats of the authorities, but began to tell the story as they had heard it, and as many of them had experienced it, that this leader of theirs, this Jesus of Nazareth, had risen from the tomb victorious even as he had promised, and his presence was with them now.

Barrabas listened to all of this, knowing only too well what was happening. That strange power that seemed to envelop the followers of Jesus began to touch his life, too. For on every occasion that he would find a lonely traveler and prepare to rob him, a radiance that he

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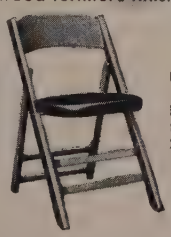

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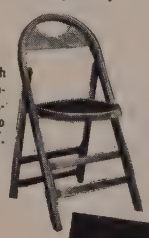

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could not understand, and the victim could not see, would hold him motionless. Barrabas could only release his victim and say, "Be on your way before I change my mind."

This infuriated Barrabas for he was known in the circles of Jerusalem as a cold-blooded individual who could rob even his own mother if she had something he wanted. But Barrabas, the trouble maker, the insurrectionist, the robber, the murderer, could ply his trade no longer. He drifted about, listening, thinking, wondering, and remembering.

Years passed, Barrabas continually sought forgiveness and made restitution whenever he came upon someone he had robbed. The brightness of the eternal dawn that he had experienced years before never left him. The radiance that persisted in following him wherever he went, awakened him in the middle of the night and disturbed him in the brightness of the day. Unhappiness and an overwhelming sense of guilt were his constant companions. His soul was hungry, yet paradoxically filled with a satisfaction that few men ever shared. There was loveliness, beauty and a compelling power about the radiance that made Barrabas a new person.

For years Barrabas wandered through the hills of Judea, not really believing what had happened to him, yet knowing how true it was. One day when anguish was too great and tears would not come, he sought out the leader of the sect of the Way, a man named Peter.

He said to him, "Peter, my name is Barrabas. I'm the criminal who was released on the night before Jesus was crucified. I was hiding behind a tree in the garden the morning of the resurrection; and ever since I have been haunted by a disturbing radiance. I've been a thief and a murderer most of my life, and now I find that I cannot even hold a dagger in my hand. I couldn't even rob a bird's nest. But I'm unhappy and distressed."

Peter asked, "What makes you distressed?"

And Barrabas replied, "It's the persistence of this radiance. I don't know what it is or what it is trying to do to me, and I don't know how to get away from it."

Peter was silent a moment and then said thoughtfully, "Don't ever try to get away from it, believe in it. Allow its presence to overwhelm you and possess you. Then its haunting qualities will stop and it will become a power for good in your life."

What Peter had asked of Barrabas was not easy. How do you yield to something that has made you miserable? When an unseen force compels you to stop doing evil, doesn't that force already possess you? After months of trying Barrabas finally discovered the secret—he began to let the radiance lead him, and he eventually found the quiet and forgiveness he had longed to know. He became a gentle follower of the Way, loved by his fellows and trusted by all. Happiness was his at last.

There is an amazing parallel in the twentieth century to this story of Barrabas. Many of us are haunted by desire for greatness, desire for perfection, and desire for more religious truth and purity. We are haunted by it, but often not enough to make a real and sincere effort to find it. We might well take a leaf from the experience of Barrabas and allow the radiance of Christ to overwhelm and possess us completely.

Perhaps you've touched that radiance, perhaps your life has been changed because once you came close to the garments of Christ. I hope so. But if you've never touched it and do not know the magnetism of this wondrous radiance, if you don't know its transforming power, then I commend to you a path that will lead to the One who is the source of that radiance and that power, Christ Jesus. Reach out now and lay hold upon that Christ.

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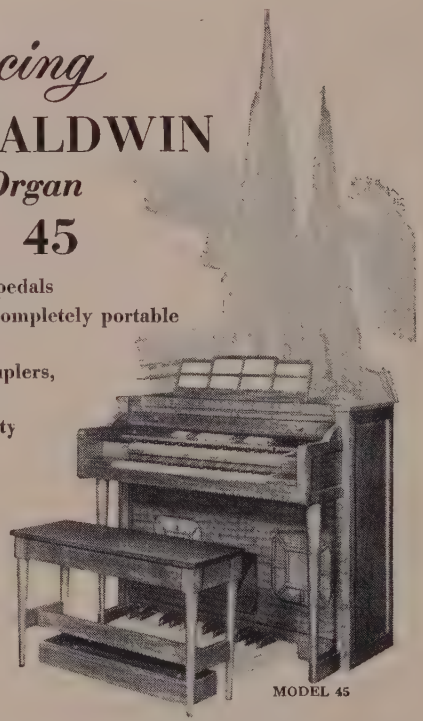

MODEL 45

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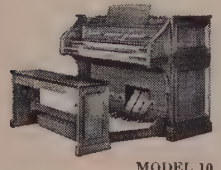

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Soundproofing Your Church

(*From page 22*)

Classrooms can benefit from an acoustical analysis, particularly if a single room must house several groups. Frequently screens, curtains or other devices are used to give a degree of quietness as well as seclusion during Sunday School. This may help if the room is horribly resonant, but teaching and learning will still be difficult.

Rugs, drapes and acoustical tile or plaster are quite often the answer to noisy entryways. Voices in the narthex will disturb waiting worshippers and after service confusion may make it difficult to carry on a conversation in normal tones. Church stairs may be noisy and conveyors of noise from one floor to another. A few square feet of acoustical tile may stop an astonishing amount of racket.

If your building committee is curious about the acoustics of the church structure, why not take the ten-point quiz suggested earlier in this article? Careful attention during the service on several Sundays will give some indication of the acoustical needs of the sanctuary and narthex. It is also suggested that a trip be made through the entire church building with the investigators talking in normal tones. Make notes of the spots where the voice rumbles and roars, or where it is a distinct effort to speak at all.

Modern acoustical materials are designed to blend easily with the sanctuary environment, the entryway, classrooms, or dining hall. Far from appearing to be out of place, they will in many cases enhance the beauty of the treated area.

The architect or acoustical engineer may be needed in order to obtain an objective analysis of the church's soundproofing problems. It may be kept in mind, also, that all of the large reliable acoustical firms have staff engineers for the purpose of analyzing church acoustical needs. They will make this analysis free of charge and suggest remedies. For the names of such firms write *Church Management.*

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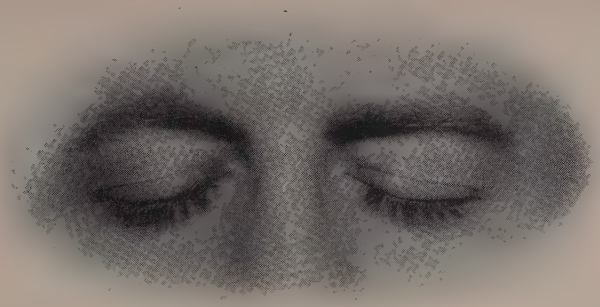

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Audio Visual Aids in The Church

WILLIAM S. HOCKMAN*

Scene from *What About Drinking?*

DAY OF TRIUMPH is now ready for the theaters of the country, and after an extended run there, it will become available to the churches in a 16mm version. When this greatest and most costly production of Cathedral Films, Inc., was recently presented to "the trade" in Hollywood, it was praised for its dramatic and technical excellence.

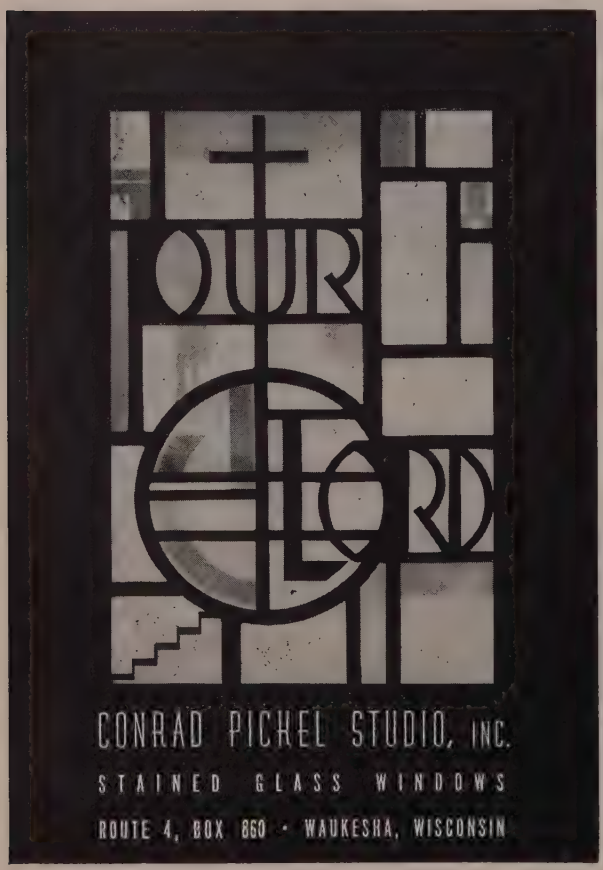
This film deals with the last two years of the life of Jesus. It is a semi-documentary, with fictitious elements introduced on the historical and political side. These, of course, had to meet the test of thorough research, sanctified imagination, and reasonable supposition. No producer is more concerned with truth and fidelity to the scriptures than The Rev. James K. Friedrich and his collaborator over many years, John T. Coyle, whose library resembles that of a seminary professor more than that of a top Hollywood movie director. When the screenplay for this film was being read and criticized by religious leaders across the country, many of them found that its author, Arthur T. Horman could cite chapter and verse in support of every line of dialogue, incident, and supposition.

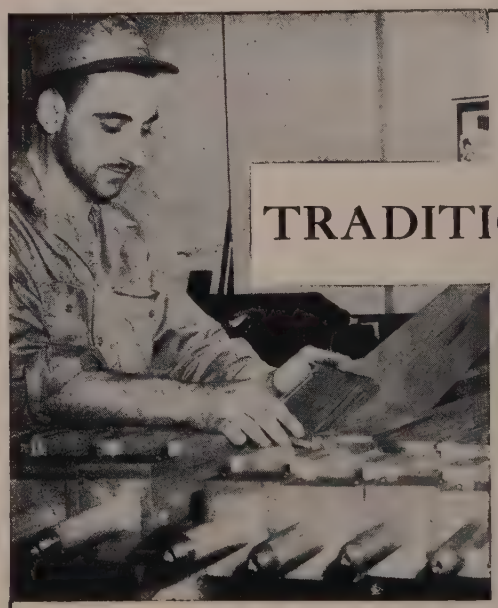
This great film of a great subject had a great director. When making this film, Irving Pichel, who won acclaim on three continents for his superb directing of the Martin Luther film, felt that his skill and capacity were challenged to the utmost by the power, beauty, intense dramatics, and spiritual depths of this film. He approached his work with great humility and dedication. It was his last as well as his greatest effort, for his life ended, by a heart attack, as he was viewing a rough-cut of the finished film in the studio.

Some of Hollywood's top actors appear in the extensive cast of *Day of Triumph*. Lee J. Cobb portrays Zadok, leader of the Zealots; Joanne Dru takes Mary Magdalene; James Griffiths, Judas; Lowell Gilmore, Pontius Pilate; and the role Jesus is played by a newcomer, Robert Wilson.

This film was shot in Eastman color, has a running time of one hour and fifty minutes, and was given a score of original music. For millions this film will be entertainment—and more. In the words of "The Hollywood Reporter" of De-

*Consultant in Audio-Visual Aids, Glens Falls, New York.





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cember 1, 1954: "As an expression of faith it is moving; as a searching for truth it must arouse thoughtful reflection among the most iconoclastic."

(We expect to run a critical review of this film in these pages by Mr. Hockman at an early date.—The Editor)

WHAT ABOUT DRINKING?

Most Americans who are not reaching for the next drink, or peddling pseudo-science about alcohol addiction being a disease, or posing for "man of distinction" ads, seem to be going round and round on a Sargossa sea of indifference, their sails of motivation and effort drooping and limp.

But, we can talk, and a good place for talk to begin is in the church. Recently, I saw the Methodist filmstrip *Trouble for Sale*[1] trigger a very lively discussion by a room full of Junior High Youth.

The little film, *What About Drinking*, can do the same thing for the same age and up. In eleven brief minutes this film cracks open the subject. Five or six high school youth bat the subject about, some pro and others con. Several can't make up their minds. All of them lack facts, and this film's best use will be that of motivating youth to look up the facts, or accept some facts, and discuss alcohol in the light of some hard data.[2]

For those who want a factual film on alcohol—its nature and properties—*The Friendly Enemy* is recommended. We don't get out of the lab very much in the whole 45 minutes, and its effects on the human body are nicely presented with the viewer drawing his own conclusions. The target audience is Junior High and up; especially adults who are playing around with the stuff.[3]

The Choice is Yours is semi-dramatic and beamed at juniors and up. Mr. Wilson, high school science teacher, explains to his young neighbors across the driveway, a lecture on alcohol he is planning for his class. In 23 minutes a lot of important facts are brought to the front, and church teachers and leaders can, if they will prepare, make this film do a job.[3]

Alcohol is Dynamite gets right down to the teenager's use of the stuff. The "be a good sport" inducement gets several into trouble. Then follows a sequence presenting scientific facts about alcohol and the human body. The closing sequences depict the sorrow, misery, and dissipation caused by the use of mankind's favorite poison. No glamor here; just 10 minutes of thought-provoking and de-bunking truth. For teenagers and up.[4]

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(Turn to page 60)

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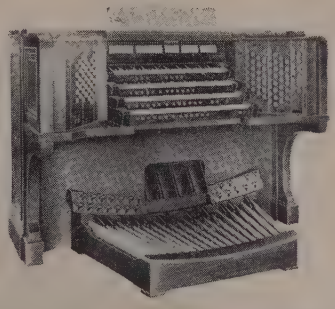

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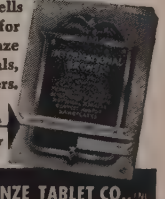

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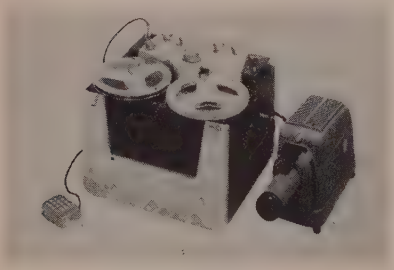

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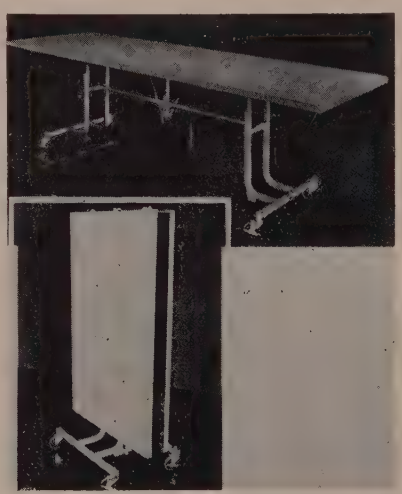
LOW-COST LITHOGRAPH PLATE

A new pre-sensitized aluminum lithograph plate at lower cost is announced by the A. B. Dick Company. The manufacturer claims the price of the plate is approximately half that of other pre-sensitized plates now on the market, and that additional savings for the user will result through lower labor costs and elimination of expensive sensitizing and developing equipment.

This plate, which can be used on all popular models of offset duplicators, will produce up to 5000 copies of text or line drawing and up to 2500 copies of halftones in good quality copies. The plate can also be filed and re-run. Code No. **3553**.



FOLD-A-WAY TABLE

A banquet table that folds from full length to less than a foot, then rolls away on its own rubber casters is announced by the Haldeman-Homme Manufacturing Company. The manufacturer claims that one man can convert open floor space into a banquet room seating 300 people in only 10 minutes.

Each table locks securely in place when either folded or open, and lock casters prevent drift or sway when table is in use. Tops are constructed of ¾" plywood covered with melamine plastic. Legs and chassis are of 1⅛" square formed steel tubing. All tables are 30" wide and 29" high and are available in lengths of 6, 8, or 10 feet. Code No. **3554**.

SAMSONITE CLASSROOM FURNITURE

Stainless steel construction with a variety of pieces, sizes, tops, and colors —these are some of the features churches will find in a new line of Samsonite classroom furniture designed by Russell Wright. Chairs, armchair desks, three styles of table desks, and activity tables are the pieces now available in grey, turquoise, brown, and terra cotta. Tables come in three top sizes from 30" x 50" to 36" x 72" and six heights from 20" to 30". Chairs are 16", 17", and 18" high. Top surfaces can be had in plastic laminated to plywood, solid birch, solid maple, or maple plywood. Steel glides on ball socket joints permit easy shifting without marring floors. Manufactured by Shwayder Brothers. Code No. **3555**.

THIS IS HIGH FIDELITY

This interesting two-color booklet offered free by Allied Radio Corporation, explains High-Fidelity in non-technical language. It gives information as to the function of the basic units, the percentage of the hi-fi dollar that should be spent for each unit, tips on saving money, and a section on modernizing existing equipment. The minister will find it a source of useful information for either church or home hi-fi equipment. Code No. **3556**.

(*Turn to page 62*)

Recordings for the Church

A. MYFANWY ROBERTS*

WE spent a memorable evening recently, listening to recordings of selected passages from Dr. Howard E. Thurman's two books, *Meditations of the Heart*, and *Deep is the Hunger*. Dr. Thurman, Dean of Marsh Chapel, reads with a slow-paced but beautiful articulation, setting the mood with his voice as well as the timeliness and excellence of the passages chosen. In one or two places, we were conscious of the odd enunciation of a word, but this did not mar our appreciation of the readings. The two long playing 12" records, beautifully cased in blue and silver, are available from Marsh Chapel, Boston University, Boston, Mass., and include two readings on each side. Several of the meditations touched us more closely than others, but all were excellently recorded, and would be a welcome addition to a personal or church library.

Volume 1, Side 1. *How Good To Center Down* opens up quiet thoughts of the turmoil of our daily lives and the necessity of centering our thoughts on God and his purposes, closing with a lovely prayer. *The Strength of God* stresses health of mind and body and the sufficiency of the strength of God for our needs. "Worry," says Dr. Thurman, "is against life: anti-God," and he urges one to "discipline myself in trust —in life in God," when coming up against the problems of worry and anxiety.

Volume 1, Side 2. *The Contradictions of Life* touches on the feeling of the "ebbing and flowing—the rhythmic pulse—the beat of life," which challenges our faith and strengthens our trust in the Eternal. *From Self to God* is a moving insight that our sense of "relationship to God is the ultimate assurance," dealing briefly with the eternal query "What is God?" and trying to define man's knowledge of and relationship with God.

Volume 2, Side 1. *The Lord is my Shepherd* will probably be a favorite in this series. Beginning with the reading of the 23rd Psalm, Dr. Thurman builds an idea of what God is in the world and in the hearts of men. This section would provide help for the interpretation of the shepherd Psalm for adult or young people's classes. *The Need for Renewal* closes with a beautiful prayer, after dealing with the state of constant chaos in the heart, and the need of the heart for peace—"the peace of spirit that filters through all confusions and robs them of power."

Volume 2, Side 2. *New Fruit From Old Wood* may be recommended to all parents and members of standing committees. The meditation is based on the fact that it is the new branches that bear fruit, even though old branches also have their function—to grow new wood. This meditation is like a parable in itself. *The Love of God* guides one's thoughts to the natural universe, and to the order and brooding tenderness of the world. Like a psalm of the out-of-doors, it sings: "In contemplation of the earth, I know I am surrounded by the love of God."

These *Meditations of the Heart* will have meaning for personal and group worship, for shut-ins, for parent groups, and for study groups on God's plan for life.

How To Relax and Live is another recording of interest, selected from Dr. Norman Vincent Peale's book, "The Power of Positive Thinking." It has the characteristic "punch" of all of Dr. Peale's work, and can be used for men's meetings and youth groups as well as personal incentive. (Speech S4-03, 12" record).

Of historical as well as religious value is *Conquest by Love*, a 10" Heritage recording (G0050) of the voices of Einstein, Gandhi, and Nehru. Probably because of variable factors in the recording process, the quality of the record seems a little uneven, but the readings are helpful.

In quite a different area are two volumes: *Bird Songs in Dooryard*, and *Field and Forest* (Flicker, Vol. I and II), that recall the happy song voices of spring in these dull winter days. The long play records will be welcome in children's classes, kindergartens, and to nature lovers of all ages.

Request Records are bringing out 6" popular type recordings of songs by the Gondoliers. *God's Green Acres*, singable and simple, will appeal to children. (R45-2001)

*Director of Children's Work, The Ohio Conference of the Methodist Church, Columbus, Ohio.

MARCH 1955

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Audio Visual Aid in The Church

(*From page 57*)

young people, especially, should know about such things as the Heifer Project, Inc. You can tell this story with the film, *Some Like You*. From beginning to end it is interesting. *Daisy* is a cartoon filmstrip about a goat who got moved to Puerto Rico.[5]

ARCHAEOLOGY

Digging for Buried Treasure is a 34-frame color filmstrip which presents, via some very good artist, drawings of some of the archaeological findings at Eziongeber, Pittsburgh of antiquity, where King Solomon mined and smelted copper. It touches several other items of interest—the Siloam water tunnel and the Lachish Letter, etc. The user's guide contains a commentary and useful notes. This could easily be worked into an interesting and instructive program for youth and adults. College and seminary Bible teachers with a little imagination could use it to spice up the educational fare they hand out.[6]

The story of the Dead Sea Scrolls is told in the 40-frame color filmstrip, *Discovering Hidden Treasures*. There are two reading scripts—with the comment held to a minimum in one and greatly elaborated in the other. The user can choose either one, or select frame by frame. (This is a new idea other producers of semi-technical material might well use). These scrolls have stirred up a rash of excitement and discussion, and some speculation, perhaps, in the scholarly world, and the whole matter would make an interesting evening for older youth and adults in church and community. Of course, such a filmstrip should also be used in college and seminary settings. The pictures are good enough, and the commentary is accurate.[7]

FOR SMALL PEOPLE

Kindergarten and primary teachers who know and have used the filmstrips which were made from the series, "Bible Books for Small People," will be pleased to know that a new series of filmstrips has been made from these useful little books. In this new series only the pictures have been put into the filmstrip. This allows for greater flexibility and creativity in their use.[8]

SLIDES

Slides are not out-of-date; they are just neglected by people who are enamored of the A-V prima donna, the film. Slides are excellent visual aids in worship, instruction, and picture appreciation. That Guy Rowe's paintings of O.T. personages—some 32 in number—are now available in "hi-fi" 2″ x 2″ slides will be good news to those who appreciate the slide and understand how to use it. The title of the set, *In Our Image*.[9]

The well-known Chicago artist, Warner Sallman, has recently added another to his list of paintings of Christ. These 16 pictures are available from SVE in 2″ x 2″ slides in faithful color, and from time to time several should be added to the A-V library. The techniques of their effective use is not hard to master[10] and they can be used to brighten, beautify, and spiritually enrich all kinds of church programs. The price is reasonable, 80c each, or $12.00 for the sixteen.

The youth and adult organizations of the churches are frequently on the alert for free films that are interesting and instructive. In this category certainly falls, *The St. John's Story*, which depicts, as much as a film can, the educational idea upon which the St. John's program developed. Here is the story of a brave and pioneering educational adventure.[11]

[1] One unit in four-part sound filmstrip *Our Moral Challenge*. Methodist Publishing House, 810 Broadway, Nashville, Tenn. Sale price $7.50.

[2] Produced by Young American Films, Inc., 18 E. 41st St., N.Y. 17.

[3] From W. C. T. U., 44 East 23rd St., N.Y. 10.

[4] Produced by Sid Davis; available from Encyclopedia Britannica Films, 1125 Central Ave., Wilmette, Ill.

[5] Write to Church World Service, Heifer Project, Inc., New Windsor, Md., about using this material.

[6] From Union American Hebrew Congregations, 838 Fifth Ave., N.Y. 21; sale price $7.50.

[7] Produced by Department of English Bible, National Council of Churches, 79 East Adams St., Chicago 3; sale price $6.50.

[8] Inquire of your dealer or write to SVE, 1345 W. Diversey Parkway, Chicago 14, Ill.

[9] From SVE; 80¢ per slide; $23.50 per set.

[10] See Chapter IV of my book, "Projected Visual Aids In The Church"; Pilgrim Press; $2.00.

[11] Free; in color; 28 minutes; apply to Public Relations Office, St. John's College, Annapolis, Md.

COPIES OF CHURCH MANAGEMENT FOR SALE

A complete file of *Church Management* back to 1944 is available. Address inquiries to Reverend C. John Westhoff, First Presbyterian Church, P.O. Box 686, Tulia, Texas.

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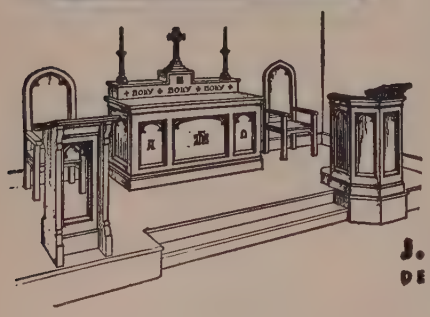

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New Products for Churches

(*From page 58*)

FOAM RUBBER IN PULPIT CHAIRS

All pulpit chairs manufactured by American Seating Company are now furnished with foam rubber decking in the seats, the company announces. This new feature, at no extra cost, consists of a one inch foam rubber pad installed between two thick layers of cotton padding. The manufacturer claims that in addition to added comfort, the new construction will also increase the resistance to wear.

The above photo shows a cutaway section of a pulpit chair indicating placement of the new foam rubber pad. Code No. 3557.

LIGHT WEIGHT WET-DRY VACUUM CLEANER

This low cost, light weight, wet-dry vacuum cleaner is said to be the ideal cleaning unit for those who have never considered it economical to own a large capacity wet-dry cleaner. The model

D-100 weighs only 29 pounds, holds 3¾ gallons of liquid or nearly ½ bushel of dry material. The ½ hp motor is said to develop a 71 inch water lift. The cleaner is mounted on casters for free movement. The cord is 30 feet long. An automatic device protects the motor against accidental flooding during wet pickup. Code No. 3558.

COMPLETELY AUTOMATIC SLIDE PROJECTOR

The new Revere "888" slide projector operates completely by itself, showing up to 36 slides of any type mounting without being touched by the operator. Each slide positions, fades in and out and returns to the magazine in sequence. A function knob controls the duration of the time cycle and also has settings for manual or semi-automatic operation. In addition, this model features a remote control cord, a built in pointer, and a small screen built into the cover which can be used for previewing. This model carries a 500 watt lamp and is blower cooled. Code No. 35591.

ROLL-A-TALK MACHINE HANDLES SPEAKERS NOTES

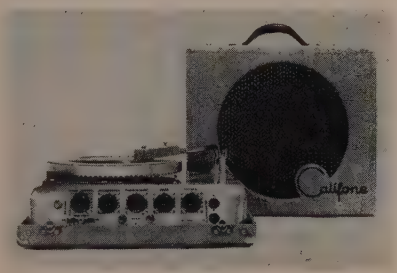
Preachers who read their sermons or use notes extensively may be happy to learn that the process has been mechanized. Roll-a-Talk is the unique little button controlled device which hides paper shuffling from the Congregation and permits the speaker to bring his notes in line of vision with no visible movement. The distributor points out that the speaker knows in advance that there will be no lost pages or skipped sections as the sermon moves smoothly over the Roll-A-Talk under his own direction. Material is brought into the reading panel by touching a button. The paper advances just the right amount, and stops automatically. The distributor has a leaflet which he will send to those who are interested. Code No. 35510.

FREE COLOR SLIDE OFFERED TO STAINED GLASS PANEL BUYERS

A free color slide has been offered to churches considering the purchase of a stained glass panel. The color slide is intended to give the prospective purchaser a preview of B.F. Biehl & Son's creation of an inexpensive addition of good stained glass art for churches which have no stained glass or unattractive leaded windows. The new electric lighted stained glass panel of "Our Lord" is ideal for worship centers, Church Schools, chapels, or the study. This panel is 21 x 23 inch frame in natural wood, limed oak, or flat black, lighted by fluorescent tubes, the panel is attractively designed, cut in finest domestic and imported glass, stained in everlasting pigments and fired permanently. Code No. 35511.

COPIES WITHOUT CARBONS CLEAN TYPING ERASURES

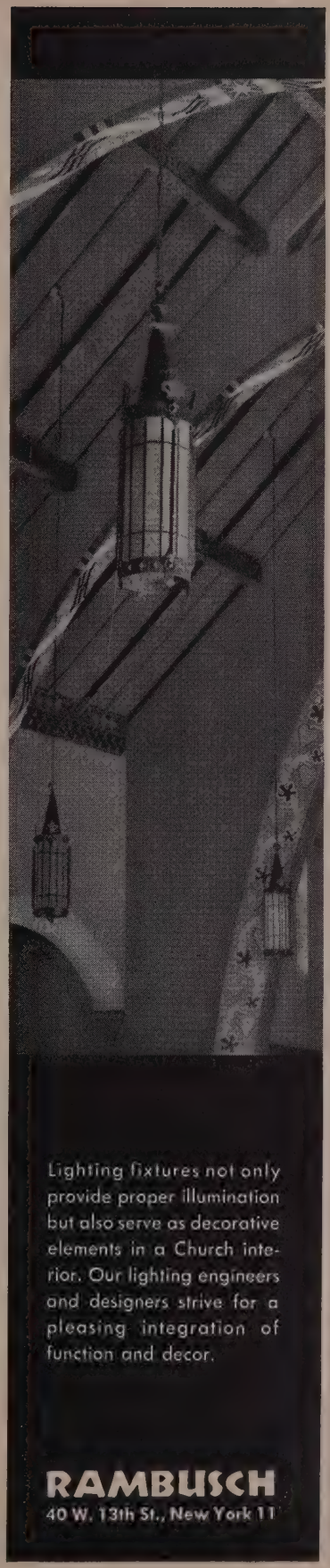
Copy paper which produces up to 12 legible copies without carbon paper and typing paper on which clean erasures can be made with an ordinary lead pencil; these are the attributes of new products announced by the Pengad Companies. The typing paper is an attractive rag content paper and is manufactured in all popular weights and sizes, in white only. The copy paper is available for red green or black carbon copies. Code No. 35512.



4-SPEED TURNTABLE PLAYS TALKING BOOKS

In addition to the three regular speeds for playing standard records, this new turntable announced by Califone Corporation has a fourth speed of 16⅔ rpm for playing talking books. The talking book records have previously been played by means of an adapter which produced many undesirable reproduction features. The manufacturer claims that this new product plays the talking books with the same quality reproduction as the good quality commercial fidelity on the faster speeds.

The talking books are from the Audio Book Company. Caliphone Corporation will send its 8 page catalogue of record players free of charge. Code No. 35513.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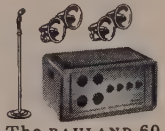

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Church is Also a Baby-Sitter

ALFRED K. ALLAN*

CHRIST Methodist Church in New York City has happily found a solution to a problem that is handicapping attendance at services in many of our churches. The problem, how can parents with infants attend Sunday services when they have nowhere to leave their children? Christ Church's solution, a unique and highly successful "baby-sitter" program, organized in conjunction with their regular day school. Furthermore, this program is one that your church can easily imitate.

Christ Church stands majestically at Park Avenue and Sixtieth Street in New York. Its minister, Dr. Ralph Sockman, has been the church's inspiring leader since the building was erected on this site in 1931. His guidance, combined with the forward-looking ideas of the

*New York City.

church's active congregation of about two thousand members, chiefly accounts for the workable program that this church has put into effect over the years.

The "baby-sitter" and day school programs vividly illustrate this point. The "baby-care" program began ten years ago mainly through the efforts of Mrs. Mildred Green, who was then the church's director of religious education, and Mrs. McCullough, a mother and a loyal church member. The two women realized that many parents are reluctantly forced to stay away from Sunday services because they have small children and are unable to find anyone to care for them while they themselves are at services. A room on the sixth floor of the church was set aside for this purpose and a committee of church members moved ahead quickly to put the idea into operation.

The room was equipped with cribs, bassinets, play-pens, a high chair, a small slide, and even a baby carriage. All of this equipment was contributed by various church members. The Woman's Society of Christian Service came forward with financial assistance and soon a kitchen was added, complete with the implements needed for the feeding of the toddlers. A refrigerator was provided for cold milk and fruit juices, and a gas stove for heating formulas. In no time at all the church members were putting this important service to proper use. Each Sunday from ten-thirty in the morning until about twelve-thirty, anywhere from three to ten infants were being carefully cared for, while their parents, completely at ease about their children, were attending services downstairs.

About two years later, a woman, whose services were to prove immeasurably beneficial to the church congregation, came to Christ Church. This was genial, bright-faced Miss Edith Pollard who came from Boston Nursery Training School to assume her recently designated duties as the church's director of programs for children. Miss Pollard entered the church's environment with youthful, enthusiastic ideas and before long, mainly through her untiring efforts, a dream was realized. The day school of Christ Church was formed, incorporating the baby-sitter program plus the equally important nursery and kindergarten programs. Miss Pollard and her staff of helpers can today look with pride on their achievement, a day school which has contributed greatly "to providing an environment where children, under the guidance of skilled teachers, can develop spiritually, mentally, socially and physically."

How does the entire day school and baby-sitter program work? A parent begins with the baby-sitter program which is for children from about four weeks

(*Turn to page 80*)

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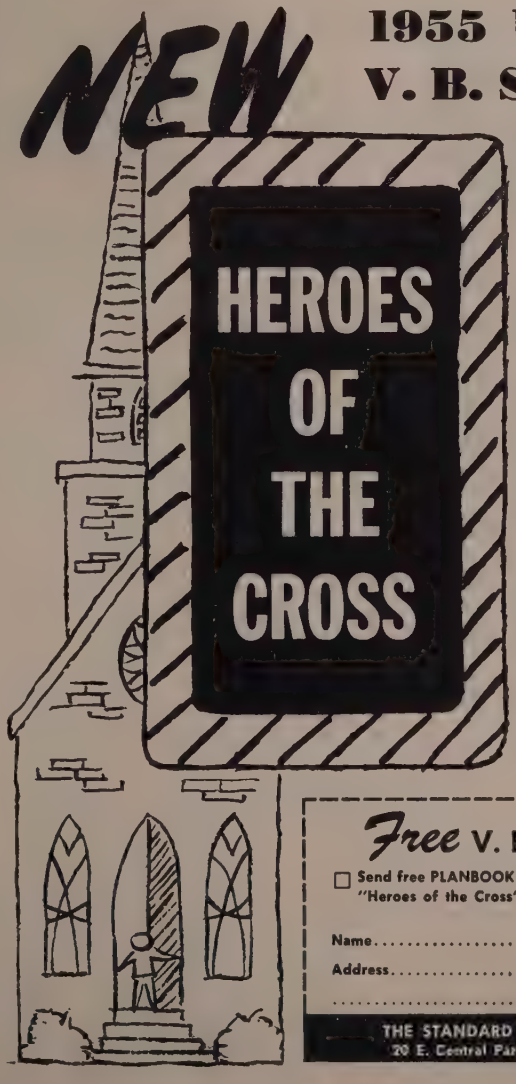

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BOOKS THAT ENRICH LIFE

JAMES R. UHLINGER, Reviewer

Johnny Appleseed by Robert Price. Indiana University Press. $5.00.

"John Chapman (by occupation a gatherer and planter of apple seeds)" is the way he signed his name, but he has gone down in American history as Johnny Appleseed. From Massachusetts to Missouri he tramped the wilderness barefoot dispensing his faith and his seeds which became the orchards that fed the pioneers moving westward.

No stranger, more romantic character has ever appeared on our national scene. Author Robert Price is put to it to draw a stern line between the facts and the fanciful in the career of the migrant planter. The Swedenborgian Church is linked well to the simple faith that carried Chapman on and on in his mission.

Ministers will find a wealth of original graphic source materials to interest their people and give color to their preaching. The book is fascinating, well-written, rewarding.

Nanga Parbat by Karl M. Herrligkoffer. Alfred A. Knopf, Inc. $5.00.

The name means "naked mountain" for this Himalayan peak is one of the world's most difficult mountaineering feats. James Ramsey Ullman calls it "the murderous mountain."

The first half covers the attempts to climb Nanga Parbat in 1932, 1934 and 1937, while the last half describes in blood-tingling detail the successful ascent in 1953. Pictures and charts add realism to the narrative (if it needs any!).

If an heroic climb no longer holds a thrill for you, then something has died within that should have lived.

Their Day Was Yesterday by Vergilius Ferm. Library Publishers. $3.95.

Ministers will be surprised to find the name of Vergilius Ferm, former president of the American Theological Society, in the fiction field. For the first time the distinguished author tries his hand at presenting philosophies and principles in story form. The book is a bit long and heavy, but it comes off rather well as an interesting story short of the best-seller lists.

The small denominational college, Circleville College in this case, has intellectual maturing pains. It is the old, traditional ways and ideas against the "new breed" spear-headed by Dr. Boles, science professor. Is it accidental that the old guard Bible teacher turns up with the comic strip name "Yokum"? Perhaps not, for Dr. Ferm invites the reader to read between the lines all he wants to. (The Bishop carries the name "Bashram" and then there is Dean Wheedy!)

Old Dr. Graves, prexy, has a bright and beautiful daughter, Carey, who champions the new revolution, and everything happens that has been going on in the Methodist Church college in Ohio, or similar colleges anywhere. It is worth your time and chuckles come often.

Novel-In-The-Making by Mary O'Hara. David McKay Co., Inc. $3.00.

The religious fiction field is wide open to those who have something worth writing about. The trouble is that many people with good ideas do not know how to write about them.

Novel-In-The-Making reveals simply and realistically the actual processes by which material is gathered, organized, and translated into novel form. The author of *My Friend Flicka* writes on situations very close to those faced by the average writer, or would-be writer, of stories centered in the church, religion and ethics.

September Monkey by Induk Pahk. Harper & Brothers. $3.00.

Don't let the title fool you! Here is a true story of Korea, yesterday and today.

Induk Pahk was born a girl though her Confucian father preferred a boy. Since she entered the world in September under strong animal signs, she was called the "September monkey."

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Freedom From Fear by Dr. Lester Coleman. Hawthorn Books, Inc. $3.95.

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Home Book of Musical Knowledge by David Ewen. Prentice-Hall, Inc. $4.95.

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(*Turn to page 83*)

CONGREGATIONALISTS ON FOREIGN POLICY

NEW YORK—The Congregational Christian Churches' Council for Social Action has endorsed the following ten actions or statements of the Eisenhower Foreign Policy:

(1) The stand that the United States rejects the idea of "a preventative war."

(2) Rejection of a proposal to blockade the coast of China.

(3) Rejection of threats to withdraw from the U.N. upon recognition of the Peiping government.

(4) The view that world trade should be increased.

(5) Enactment of a larger program of economic and technical aid to Asian countries.

(6) Embarking on a plan to share atomic materials and skills with other nations to raise living standards.

(7) Adoption of amendments to the McCarran-Walter Immigration Act to eliminate discriminatory provisions.

(8) Opposition to the Bricker Amendment to the Constitution and similar attempts to change present Constitutional provisions for the conduct of foreign policy.

(9) Vigorous reiteration of the administration's commitment to the U.N. as a multilateral agency in the struggle for peace.

(10) That we should "talk less about American leadership and think more about trying to be a good partner."—R.N.S.

BOOKLETS AID AMATEUR PHOTOGRAPHERS

Camera fans will welcome the help Eastman Kodak Company gives amateur photographers in three new 35-cent booklets now on dealers shelves, dealing with film development, color slides, and camera adjustment. Each of the booklets takes the beginner step by step in picture and word through the mysteries of the photography world. The three booklets which may be ordered from your dealer or Eastman Kodak Company, Rochester, New York, are: (1) Developing, Printing, Enlarging with Kodak Materials; (2) How To Take Better Kodachrome Pictures; (3) Snapshots Exposed!

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A-swinging in the breeze?
There's nothing quite so fine, I think,
To set the heart at ease.

From the sky above and the earth below
It gathers strength unseen;
And makes a place for birds to rest
Among its leaves so green.

It makes one think and pray
To see, a-growing from the sod,
A tree with life that's rich and full,
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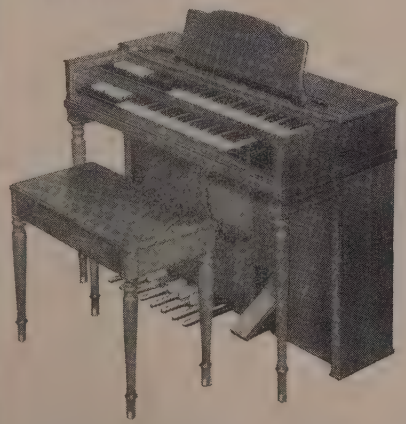

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Theology

Aquinas on Nature and Grace edited by A. M. Fairweather. Westminster Press. 386 pages. $5.00.

No series of *Christian Classics* could claim proper proportion which did not include major works of Thomas Aquinas. It seems regretable, however, despite the pertinence of the parts, that this volume should contain nothing that is not already contained in the comparatively recent *Basic Writings of Thomas Aquinas,* two volumes, by A. C. Pegis. Even the general introduction on the life work and general importance of Aquinas is one of the briefest of the series in a volume already considerably shorter than most of its companions on the shelf.

It is helpful, no doubt, that another appearance of Thomas' ideas should be readily available where primarily Protestant books are likely to circulate. Here again is something of the confidence and certainty, which a bewildered age so much needs to lend a stability, in the light of which other judgments may be weighed properly. These portions of Thomas will remind us of his highest place for Christian doctrine, the supremacy of God, man's sinful but not hopeless nature, and divine grace. The latter sections of the book deal with the Christian jewels faith, hope, and charity. In the understanding of love for God and man, as Thomas came to see it, so few ever penetrate to the profundity of his perception. What an opportunity to have told in the introduction, how through his experience of the depth and profundity of God's love, Thomas came to see the impossibility of his attempt to completely rationalize the Christian Faith!

R.W.A.

Ultimate Questions by Nathaniel Micklem. Abingdon Press. 136 pages. $2.00.

The author is one of the most distinguished theologians of our time. He is well known throughout the world of Christian thought through his previous books, notably *The Doctrine of Our Redemption.* Educated at Rugby, New College, and Mansfield College he has recently retired after twenty-one years as principal and professor of dogmatic theology at the last institution.

His book consists of five lectures which originated in a series of talks given some years ago before a group of university teachers from various faculties in Great Britain, and later, in 1954, rewritten, extended and revised, became the Cole Lectures delivered at Vanderbilt University in this country. The style is that of the spoken rather than the written word and does not lose in freshness and vitality for that reason.

In his preface the author states that his book might have been entitled "The Last Thoughts of a Discontented Theologian" or "The Regrettable Bankruptcy of Traditional Theology" and surmises that the regulars among the theological fraternity may be shocked over much that he has to express on his own thinking. In that fashion he prepares his readers for some jolts.

The five lectures deal with "The Language of Religion," "Creation and Providence," "The Jesus of History," "The Resurrection" and "The Cosmic Christ." In other words, the author attempts a wide swing over what we may regard as the main postulates of the Christian Faith. He is not an amateur, but a professional, in his background, a man who has lived his life in the area of thought on which he writes. He has read the ancients and the moderns and he looks out and around from a mountain summit of his own experience in thinking and living. What are the conclusions of this man regarding the faith to which he has given the strength and fullness of his years?

On the whole Dr. Micklem is among the orthodox, though he comes to his position along an unorthodox route. He is right in thinking that he phrases himself at times in sentences and statements which might make some of his fellow professionals uneasy. Here is a sample from his first lecture. "With the religiously minded men who today are alienated from Christianity as represented by the churches I have great sympathy. I often find myself nearer to them than to those Christians who claim to have all the answers." On the other hand, though he has doubts and hesitations on much that has been claimed for Christian doctrine, he is in agreement with what has been the fundamental claim for Christianity's central fact since it originated nearly two thousand years ago. Here is another quotation which should allay all anxiety as to the author's basic loyalty to the deep tradition of our faith. "When we try to describe what Jesus of Nazareth was, it seems necessary to say that the indwelling of the Spirit of God, which in us is so partial, intermittent, and imperfect, was in him whole, continual, and complete. He was himself, but he was the spirit of God incarnate, he was God himself made manifest in a human life."

Altogether this is a delightful book, delightful in the play of its thought, in the fineness of its spirit and in the clarity and informality of its style. It reveals a tolerance and maturity not always found among theologians, as well as a keen awareness of phases of spiritual expression not always understood by others of the author's background and training. It can be predicted that many readers will lay down this volume with gratitude, and all with appreciation. The younger generation will be inspired and the older generation assured.

F.F.

Bible

Jeremiah by Elmer A. Leslie. Abingdon Press. 349 pages. $4.75.

Jeremiah is one of the most colorful personalities of all times. Long the favorite Old Testament prophet of many, Jeremiah is worthy of serious study by all who want to understand prophecy and the prophetic movement of Israel. Living, as he did, in the days of Israel's darkest hour and gravest crises, Jeremiah stands solitary and alone as a man of God with fiercely burning motivations in his heart.

Interest therefore in this man of Anathoth does not fade, as is evidenced by this welcome volume to Jeremiah studies. The author is well known. His volume on *The Psalms* has been deeply appreciated. Evidently *Jeremiah* is the product of living long and intimately with this prophet, standing where he stood, and feeling with him the pain and hurt caused by thoughtless citizens even

of his own hometown. One does not read far in this book till it is apparent that Professor Leslie brings to light the rich insights and the full value of his mature scholarship, and produces a book no student of Jeremiah will want to overlook.

The author attempts to arrange the book chronologically, a most difficult task in this case. As in his study of the Psalms, Dr. Leslie includes his own translation of the text, followed by comments and interpretations. Sometimes much is to be desired at this point, but occasionally fresh insights greet the reader. The chapter on "The Intimate Papers of Jeremiah" is most intriguingly written. These exposures of the inner life of the prophet have become choice passages for all Jeremiah students.

Differences of opinion naturally arise on problems of chronology in Jeremiah, and the author's chronological arrangement, while on the whole sound and helpful, may be questioned at places. Again questions may be raised by some of the translations presented, and one wishes for less manipulation of the text which is characteristic of Leslie's writings. These are differences for scholars to be concerned about, and certainly do not detract greatly from the overall value and helpfulness of Leslie's writings. *Jeremiah* is well written, priced most reasonably, and certainly will be appreciated by all who read it.

G.W.F.

Archeology and the Old Testament by Merrill F. Unger. Zendervan. 339 pages. $4.95.

This reviewer is an amateur in the field of Old Testament archeology and is therefore unable to give critical scrutiny to details in Dr. Unger's treatment. However the author's competence is clearly indicated by the literature to which he makes reference, as well as by his academic career which includes a Ph.D. in Bible Archeology at Johns Hopkins.

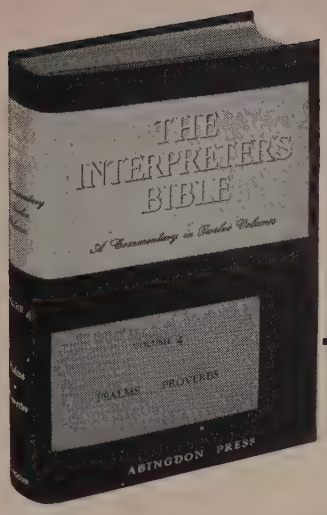
My interest in the volume was rather that of a preacher who welcomes all light that can be thrown on the characters or events that he finds in the scriptures. And I found much that was fascinating and enlightening in Dr. Unger's treatment. For example, the findings of archeology that bear on Canaanite religion, Davidic music, and the Temple of Solomon are all of great significance for the student of the Bible. And there is much else in these closely-packed pages.

Mention must certainly be made of the large and excellent collection of photographs, drawings, and maps that truly illumine the text.

Not only pastors but good teachers in our Sunday schools will find this book to be a treasury of good things.

One warning should, however, be

Now Ready



Volume 4

Psalms *Proverbs*

**The Lord is my Shepherd, I shall not want . . ."*

**The fear of the Lord is the beginning of wisdom . . ."*

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J.S.

Preachers & Preaching

Love Speaks from the Cross by Leslie Badham. Abingdon Press. 64 pages. $1.00.

A little book containing seven sermons based on the last words spoken by Jesus. All seven discourses are grouped about the idea of love, for example, the first sermon has to do with "Love in Action," the second with "Love Unconditional," and the last with "Love's Surrender." The author is the rector of the parish of Peppard, Oxfordshire, England. He is best known in America through his sermons published in the *Military Chaplain* magazine.

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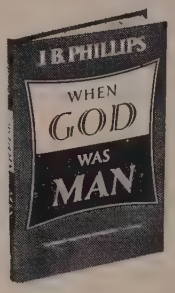
L.H.C.

Pastoral Preaching by David A. MacLennan. Westminster Press. 157 pages. $2.50.

Those who from month to month have been reading in *Church Management* the department bearing the singularly appropriate title of "Priming the Preacher's Pump" will be especially interested in this book by the Professor of Preaching and Pastoral Care in the Yale Divinity School. It is Dr. MacLennan's second book on the general subject of homiletics, its predecessor being *A Primer of Preaching*, a little book which deserves to be read and reread.

Sometimes it seems surprising that in spite of the hundreds of books written about preaching, there is always something to be said that is new, arresting, and helpful. As one reads these six chapters in *Pastoral Preaching*, he is impressed that the author is saying things that need to be said and have not been said in this way before. The subjects of the chapters are the following: "Objectives," "Perspectives," "Resources," "Methods," "The Pastor Preaching," and "The Unifying Word." Although these topics give a definite idea of the outline of the book, we have to read the material itself in order to realize its vitality, vividness, and richness. Dr. MacLennan has the rare ability of being able to project his personality through his writing. His prose style is certain to be a delight to the discriminating reader.

Practically all of the material in the book was first given as lectures. The first five chapters were delivered at the 1952 Ministers' Conference, Union Theological Seminary, New York City, and in 1953 as the Mullins Lectures on



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Preaching at Southern Baptist Theological Seminary, Louisville, Kentucky. Chapter VI was given in 1951 as the English Lecture on Preaching at Andover Newton Theological School, Boston, Massachusetts.

This is one of those books which will not rest peacefully on a shelf. The reader will find himself taking it down, opening it at random, and reading with pleasure what he has read before. It is most fortunate that these unusually fine lectures have been made accessible to the larger public.

L.H.C.

Education & Youth

The Douglass Sunday School Lessons 1955 by Earl L. Douglass. The Macmillan Company. 475 pages. $2.95.

Each year this popular commentary on the International Sunday School Lessons and the Home Daily Bible Readings is awaited by a host of busy teachers who endeavor to take the eternal truths of the Bible and apply them to the problems of modern life. Included in each lesson is not only the complete Bible passage but a very carefully developed plan for teaching it. Even a very cursory reading of these lesson plans will convince the most skeptical that the author is well acquainted with God's Holy Word and knows how to present it in a very gripping and arresting manner. Attached to every lesson is a section entitled "Hints To Teachers" which should prove splendid springboards for stimulating provocative discussions by members of the class.

For those who are well aware of the power of the eye to impress a message on the heart and mind, the audio-visual aid suggestions compiled by Marisa Keeney should prove very helpful. It is surprising to realize that there is such a wealth of good motion pictures and slides to supplement and enrich the efforts of the teacher. This is, indeed, a very helpful and valuable book to all those who have the responsibility of instructing others in the principles of our holy faith.

J.S.

Higley's Sunday School Lesson Commentary edited by Robert D. Higley. Higley Press. 320 pages. $2.00.

This is one of the outstanding Sunday School Commentaries. It is filled with lesson material, and every page is of great value to the Sunday School teacher. For each lesson the setting is first given. This is followed by the introduction. Following this comes the exposition of the text, which is the King James Version. The verse by verse exposition is a great help to all who need more assistance in exposition of the lesson text. The "Memory Selection" is carefully explained.

To the Sunday School teacher this Commentary can be a veritable mine of Bible wealth. It should be used by all who teach the International Sunday School Lessons.

A.H.J.

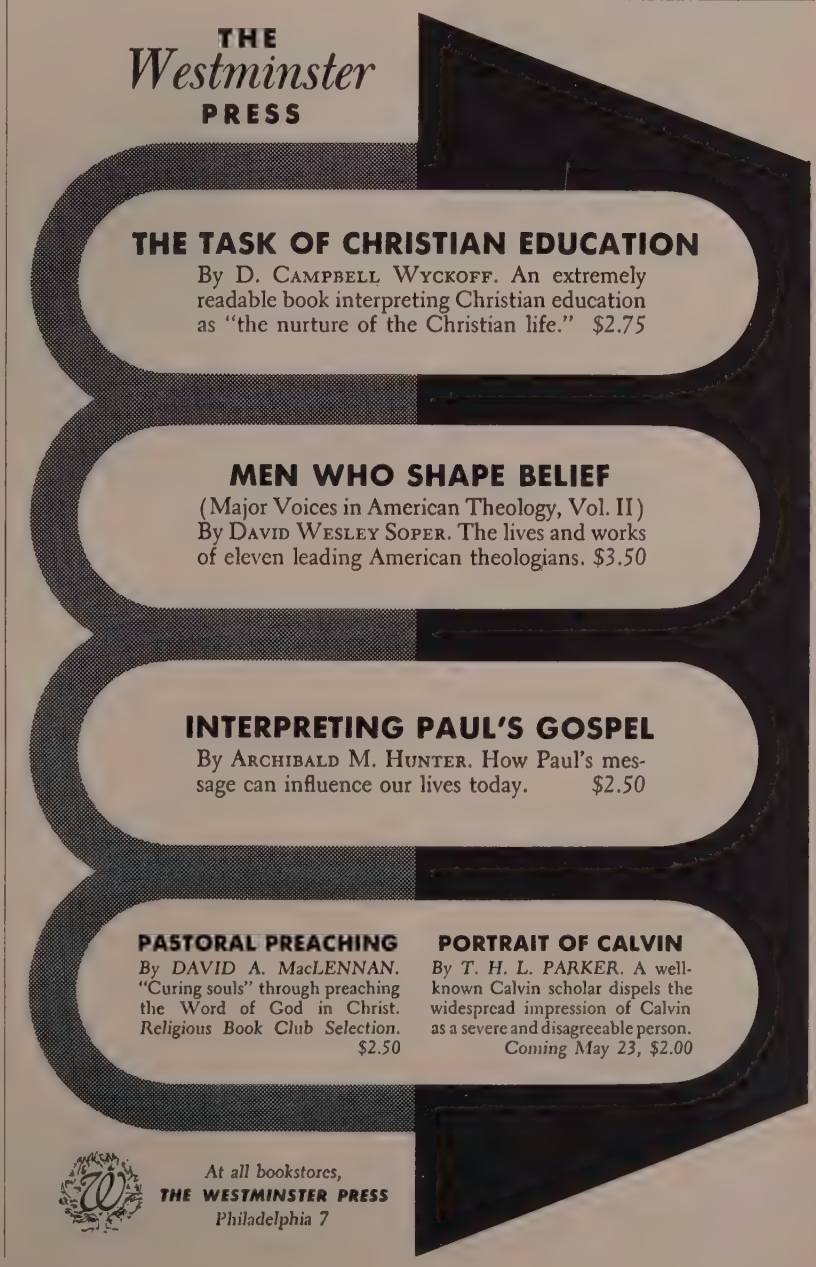
Church History

The History and Character of Calvinism by John T. McNeill. Oxford University Press. 466 pages. $6.00.

To the author of this book, the study of Calvinism has been a life-time interest. Coupled with this long-time interest is a scholarly competence and understanding of the subject which few could bring to it.

He begins the study with a section on the German-Swiss Reformation inasmuch as "a creative charity marked the relations" of Zurich with Geneva. In this section he introduces the reader to the motives in the minds of leaders like Zwingli and Bullinger. He then turns to a life-story of John Calvin, tracing his family background, youth, conversion experience, the beginning of his literary activity, his career as a religious leader.

Calvin's long years of struggle and influence in Geneva are of perennial interest. In this time when the enemies of Protestantism would gladly cast aspersion on Calvin (and particularly the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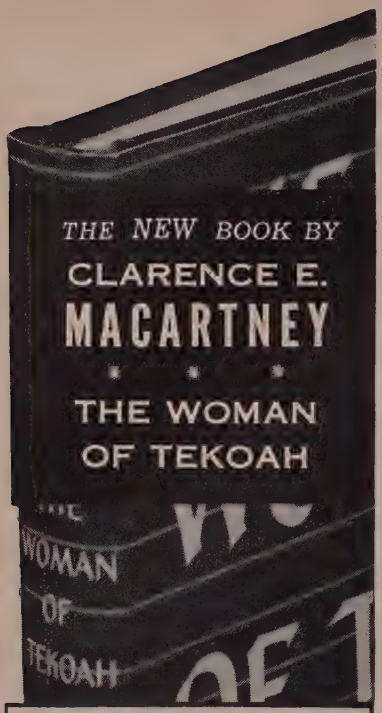

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Servetus episode) the reader will want to see how this author has interpreted it. He makes it clear that Servetus was not only the avowed personal enemy of Calvin, but his whole conduct was of such nature as to be highly exasperating to the authorities. Nonetheless Calvin did urge a degree of leniency, and for his pains was severely criticized.

The third section has to do with the spread of Calvinism into other parts of Europe, the British Isles and America. Surely no Christian ideology has contributed more to American democracy and even the Anglican Church in Virginia "was prevailingly Calvinist in theology."

In the final section dealing with "Calvinism and Modern Issues" he writes succinctly of the vitality of Calvinism in coming to grips with modern problems. While it is evident that there has been a most diversified fragmentation of Calvinism, it has contributed vigorously to re-union and the ecumenical movement. For a time it seemed to many people of the liberal tradition that Calvinism was about to become extinct. But the past forty years with its World War I and II and other upheavals has changed the complexion of things. As Dr. McNeill says "if life is hard for us and we encounter new dramatic manifestations of Antichrist in the forms of tryranny and war, the sturdy faith of Calvinism will be sought out again, and its spirit will be reborn in the hour of trial." Such is the character of Calvinism. Both author and publisher are to be commended.

S.L.

Devotional

Life Together by Dietrich Bonhoeffer. Harper & Brothers. 122 pages. $1.75.

Pastor Dietrich Bonhoeffer was executed by the Nazis in the concentration camp at Flossenburg in April, 1954. Previous to that, he had been an outspoken opponent of Adolf Hitler, both as a pastor and as the head of the "illegal" clandestine seminary for the training of ministers in Pomerania. Feeling that a Christian was bound to accept his responsibility as a citizen in the world in which he lived, he steadfastly refused to have any part in the "German-Christian" compromise with the Nazi government and became an active participant in the Resistance Movement.

Life Together may best be described as an exposition of the meaning of Christian community. It is no academic treatise but rather was wrought out of his own experience living with students and faculty members of the "underground" seminary. It is a strong rebuttal of the conception of Christianity which is conceived in isolation. Pastor Bonhoeffer, like his Master, knows nothing of the religion of solitude. This applies to all phases of it. Concerning prayer, he says, "Always there must be a second person, another, a member of the fellowship, the Body of Christ, indeed, Jesus himself, praying with him, in order that the prayer of the individual may be true prayer." He castigates those who make a habit of reading short isolated passages of Scripture in common worship. "Holy Scripture does not consist of individual passages; it is a unit and is intended to be read as such . . . Brief verses cannot and should not take the place of reading the Scriptures as a whole." Even in family worship, he says, we should make use of the hymns of the church, "because in singing together it is possible for them to speak and pray the same Word at the same time; in other words, because here they can unite in the Word."

There is no doubt that Pastor Bonhoeffer was one of the great spiritual voices of our generation. This new translation of one of his important contributions will introduce him to an ever-widening audience who need desperately what he has to give. Not the least valuable portion of the volume is an informative introduction to the man and his work, written by the translator, Professor John W. Doberstein of the Lutheran Theological Seminary in Philadelphia.

T.F.H.

Aftermath of War

Unwilling Journey by Helmut Gollwitzer. Muhlenberg Press. 316 pages. $3.50.

Helmut Gollwitzer, a German Lutheran pastor, was captured by the Russians after serving in the defeated German army. The story of his imprisonment, written in diary form, is a most moving and brilliant study of the basic conflict between Communism and the Christian faith.

The author records the content of the numerous lectures that were given to the prisoners to convert them to Communism. He gives digests of the books they had to read, the conversations and bitter arguments that took place, and carefully analyzes the basic issues. Proceeding from an open mind toward communist theory, he charts his journey through the amazing working of the Russian mind and the inconsistencies between Communist theory and practice.

By the use of day by day incidents within the prison compound, some humorous and some horrible, Pastor

Gollwitzer makes vivid the fundamental conflicts of all life, and brings a well-trained mind and heart to bear on the deepest problems of human existence. His understanding of the Russian people, his fortitude and unconquerable spirit, and above all, his rugged faith, are most inspiring to the reader.

He makes it clear that "those in Russia who want to come to power do not serve the interests of the working class, but merely make use of them, and then only until they achieve power." Change of the system is almost impossible. In spite of the fact that each man is urged by Soviet education to think of the welfare of all, the moment any individual accepts such responsibility, he is soon broken on the wheel of the Soviet system. Scientists are encouraged to great activity, but at the same time are shackled by a forced adherence to the views currently held by the party leaders.

Pastor Gollwitzer has written one of the most provocative and fascinating studies of the Russian system, giving credit to strength where it is found, and yet revealing the basic weaknesses that free men everywhere must abhor. His personal witnessing for his faith is one of the most strengthening testimonies that this reader has shared in a long time. One lays the book down, grateful to be able to join hands with the author in the faith that makes us all one.

W.P.

Various Topics

The Christian Hope and the Task of the Church. (Survey Papers Prepared for the Second Assembly of the World Council of Churches). Harper & Brothers. $5.00.

This book provides basic source material for study and discussion by preachers, denominational leaders, and layman who are seriously concerned about the future of the Christian witness in the twentieth century. Although prepared specifically for the Second Assembly of the World Council of Churches meeting at Evanston, August 15-31, it will be read, quoted, and discussed for years to come.

Several years of study by the outstanding leaders of the Protestant and Orthodox world went into the papers presented, including the main theme of the Assembly: Christ—The Hope of the World; and the six other papers dealing with unity, evangelism-missions, social questions, international affairs, intergroup relations, and the laity.

During the meeting the country was saturated with publicity about Evanston and no doubt the stream will continue as reports are made by leaders to the churches. But the serious student will want to read the papers in full. In them he will find a careful survey of the progress of Christianity in this era and some suggestions of new techniques which will be required if the cause of Christ and his church is to be presented triumphantly to a world in revolution.

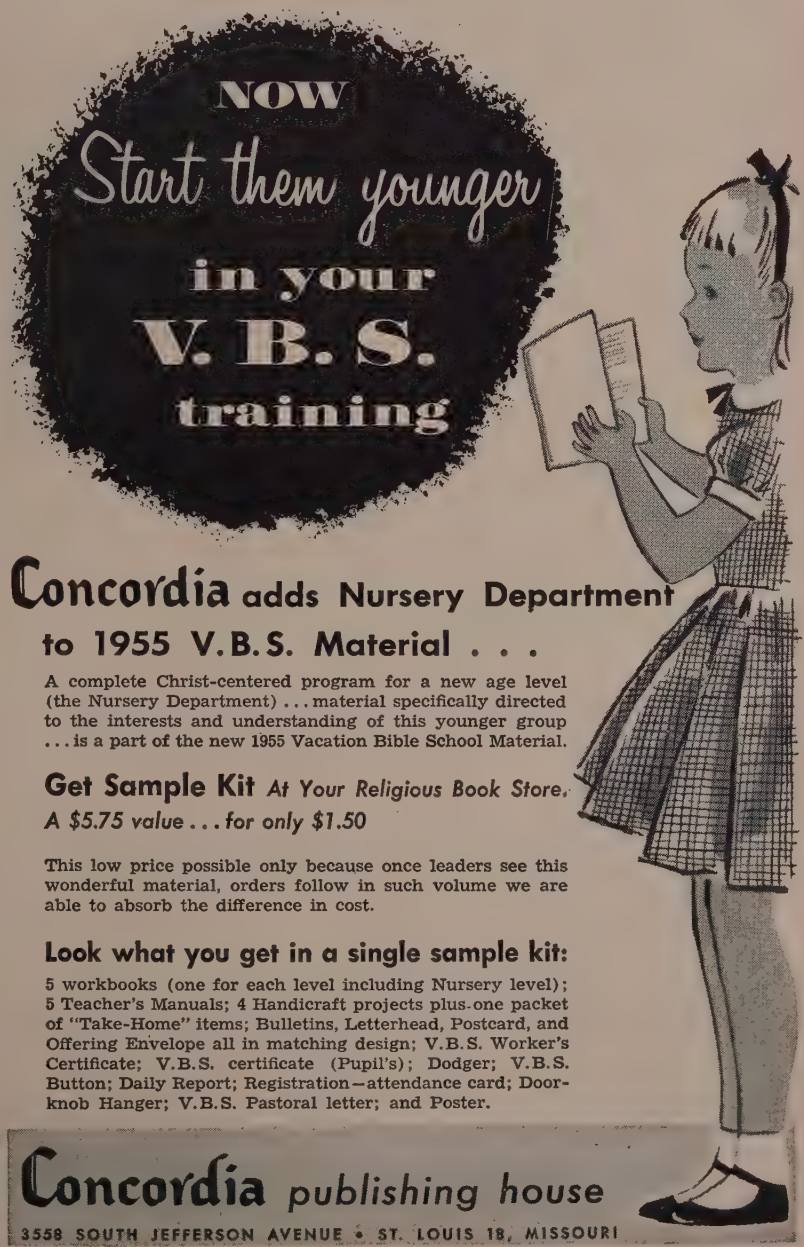
R.A.F.

The Protestant Year 1955 by the editors of The Christian Herald. Hawthorne Books, Inc. $2.95.

This is a new species of date book. It has been dignified with a cloth cover and a beautiful Christmas scene jacket. The inside front cover and front fly leaf offer calendars for 1954 and 1955, the back flyleaf and the inside of the back cover give calendars for 1956 and 1957. The pages contain space for listing dates for the year—two days to each page. Each page is prefaced with date, a Bible reading, and a healthy quotation, together with some brief reference to the date in history. Special church days are noted.

While clergymen will find its greatest use as a date book to help them in keeping track of their engagements, many Christians will find it of value as a diary.

W.H.L.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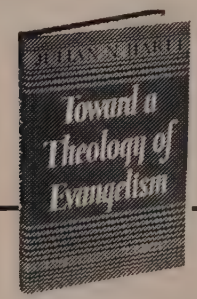

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Ministers' Vacation Exchange

THIS department in *Church Management* has appeared in our spring issues for many years. Hundreds of minister families have enjoyed change of scenery, at small cost. The plan is very simple. Pick out some area in the country in which you would like to spend your vacation. Then offer to exchange your pulpit and manse with some clergyman in that area for the weeks selected. If your church usually pays an honorarium for supply preachers indicate that in your offer. The church you visit should offer something commensurate.

In actual practice ministers who have only services to offer use the columns; other churches which need summer supplies can use the space to secure supplies for the vacation weeks. No charge is made subscribers for this service. We prefer that others subscribe to the magazine rather than charging them for the space. It is necessary that you give your own mail address so our offices are not encumbered with correspondence.

Here are the first items for 1955. If you wish to have one in our April issue copy must reach us by March 15. The department will be continued through the June 1955 issue.

Prairie du Chien, Wisconsin. Methodist. Pastor and wife would like to exchange for from three to six weeks in August or September. Prefer Florida, New York City, Los Angeles area, but will consider others. Morning service only. Located in scenic and historic area. Excellent fishing. **Francis L. Wagner, First Methodist Church, 324 South Beaumont Road, Prairie du Chien, Wisconsin.**

Washington, D. C. Suburban parsonage. Three bed rooms. Will exchange during August for a house in New England, Canada, or Colorado. Will supply pulpit if desired. References exchanged. Our pulpit supplied by one of staff. **John P. Gates, Bethesda First Baptist Church, Wilson Lane and Cordell Avenue, Bethesda 14, Maryland.**

Reno, Nevada. Congregational-Presbyterian. Would like to exchange pulpits in August with any Protestant pastor at a beach community, preferably Southern California. Duties would include preaching each Sunday, necessary pastoral calling, and weddings which average one a day. **Felix A. Manley, The Federated Church, 16 West Fifth Street, Reno, Nevada.**

Coronado, California. Presbyterian Church, U.S. Would like to exchange pulpits with a minister in the Presbyterian Church, U.S. in Virginia. Would prefer the northern part, as close to Washington, D.C. as possible. Located on an island off the coast of San Diego. **Kenneth B. Carson, The Graham Memorial Presbyterian Church, 969 C Avenue, Coronado, California.**

Brooklyn, New York. Presbyterian Church, U.S.A. Would like to exchange for ministerial services and manse with a minister in a southern or western state during the month of August. Manse within 20 minutes of Times Square and easy reach of Long Island beaches. No preaching services here during August. **Kenneth F. Moreland, Irving Square Presbyterian Church, Wilson Avenue at Weirfield Street, Brooklyn 21, New York.**

Philadelphia, Pennsylvania. Congregational. Will supply church of any denomination in northern California, preferably near a university or college from July 3 through August 14th. Three children, ages 16, 12, and 9. **William D. Powell, General Secretary, Philadelphia Council of Churches, 1421 Arch Street, Philadelphia 2, Pennsylvania.**

Washington, D.C. Methodist. Desire to supply church in Nova Scotia 2nd, 3rd, and 4th Sundays in July, for use of manse or parsonage. Prefer coastal village. **W. Vaughan Moore, Associate Pastor, Mount Vernon Place Methodist Church, 900 Massachusetts Avenue N.W., Washington 1, D.C.**

Richland Center, Wisconsin. Methodist. Would like to exchange with someone in or near Boston or New York. Four-bedroom parsonage with all conveniences except TV. Three children ages 15, 12, and 9. Duties are preaching and summer ministerial committals. Any three or four weeks during summer. **Jans J. Vander Graff, Trinity Methodist Church, 400 East Seminary Street, Richland Center, Wisconsin.**

Windsor, Ontario. United Church of Canada. Will supply or exchange with minister from any congenial denomination, with use of manse in Maine or Massachusetts, near beaches. Mid July to mid August or arranged dates. This manse within four blocks of Detroit River and a few minutes ride to St. Clair Lake and Detroit. **G. D. Petrie, St. Paul's United Church, 967 Pillette Road, Windsor, Ontario.**

Yonkers, New York. Methodist. Will supply pulpit of any congenial denomination in California in exchange for use of parsonage. Available for the last four Sundays of July and the first two Sundays of August. Three in family, son in High School. References. **Lester L. Haws, The First Methodist Church, 156 North Broadway, Yonkers, New York.**

Columbus, Pennsylvania. Congregational. Will exchange with any congenial minister for two weeks in July. Preaching two Sundays, small honorarium. Time during week free. Parsonage will house family of 6. Prefer to trade for place within 100 miles of Albany, New York. Have children. **Bradley Lines, The Community Church, Columbus, Pennsylvania.**

Gaithersburg, Marylan . Church of the Brethren. Will exchange parsonage and pulpit for two or three weeks with minister of any congenial faith, preferably in New England. One service each Sunday, small country church. Near Washington, D.C. with all its attractions. Near great fishing grounds. **Arthur L. Warner, Flower Hill Church of the Brethren, R. 2, Gaithersburg, Maryland.**

Weslaco, Texas. Methodist. Will exchange pulpits and parsonages with minister of congenial denomination, preferably in August. Assistant pastor to care for evening services. New parsonage near Gulf of Mexico, Mexico, and King Ranch. Excellent fishing. **Patrick W. Armstrong, First Methodist Church, P.O. Box 274, Weslaco, Texas.**

Miller Place, New York. Congregational. Will exchange with minister of any congenial denomination for month of August. Three children ages 9, 6, and 2. Parsonage on Long Island Sound, 65 miles from New York City. **Charles E. Harlow, The Congregational Church, Miller Place, New York.**

Moosic, Pennsylvania. Presbyterian. Will exchange pulpit and manse, July or August or part of both. Will consider any location. Comfortable manse, honoraria for morning services. Manse 5 miles from Scranton, conveniently situated for many scenic drives. **William J. Frazer, The Moosic Presbyterian Church, 625 Main Street, Moosic 7, Pennsylvania.**

Mount Vernon, New York. Methodist. Will exchange with pastor of any congenial denomination in the area of Miami, Chicago, or Denver. Month of August preferred, but July dates might be arranged. Church is within one-half hour from New York City and is close to Long Island Sound beaches. Two services each Sunday. **Floyd E. George, First Methodist Church, Box 487, Mount Vernon, New York.**

When a Church Was Dissolved

(*From page 18*)

dered by the same court in the case of Mott v. Morris, 249 Mo. 137, 155 S. W. 434, 435. In that case land had been deeded to four named trustees of one church and three of another, for the purpose of erecting "a union church, to be owned and held by said trustees and their successors for the two churches," neither church to convey its interest for other than church purposes. The deed also specified "that the church building . . . is to be used as a house of worship by the denominations above mentioned *and when not occupied by either of said denominations, said church building may be used by any other orthodox or Christian church for public worship.*" The two churches desired to sell the property and divide the proceeds between themselves. The court ruled that this could not be done in face of the fact that the deed created a trust in favor of any orthodox or Christian church that might desire to use it when the two denominations named did not care to use it.

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Federal Social Security

(*From page 15*)

settle with his own conscience. Needless to say, under the voluntary provision no one has to decide for the other man's conscience, and no one can avoid settling the issue for himself.

Involved in this misleading label for the minister-participant, is a special privilege of some economic consequence. Total contributions by an employer and employee are currently set at four per cent of the salary. The self-employed person pays only three per cent. While the burden falls heavier upon this individual, the total paid into the fund in his behalf is only three-fourths of that paid for other workers. Yet he is entitled to the same benefits, on the same scale, as the person for whom the four per cent is paid.

We wish that the issue had been honestly and courageously faced by churchmen and legislators alike. The average clergyman who may want to join Social Security is forced to do so with the feeling that moral considerations have been overridden or sidetracked. The average minister who shies away from the fund will be troubled by the feeling that the church has cheapened itself in demanding the special consideration which was written into the law. We can hardly avoid the fact that the moral question was pushed aside because the benefits of Social Security looked like a bargain.

We present these matters in the belief that ministers across the country will want to make their decisions on the basis of the fullest possible information. We do not assume the prerogative of trying to make up anyone's mind. Our purpose is simply to stimulate a thorough study of all that is implied in the decision readers of *Church Management* will face with their brethren in religious work.

It does not seem amiss, however, to point out one more practical consideration in closing. That is the very nature of the Social Security fund itself. Since its inception in 1939 we have seen several changes take place in the plan. Payments have been increased, the tax has been raised, and the basis on which the tax is levied has also been increased. It is common to speak of the tax being used to build up a reserve fund. Actually, the fund consists of I.O.U.'s from other government agencies. We should understand that this is different from investments in productive business, or in mortgages behind which are tangible assets. The money borrowed by the government from Social Security funds has been spent. It can only be replaced out of taxes.

These two features, the lack of tangible assets behind the plan together with the fact that it is subject to change, are basic weaknesses to be considered. Naturally, the covered person has no guarantee what his benefits will be when he reaches retirement age. They will depend upon the ratio of the retired to the employed, and upon the power of the government to tax.

A number of our readers may prefer this type of plan over others offered to them. Many of us will prefer to supplement denominational plans with contracts offered by insurance companies, regulated by state law, and backed by adequate reserves and assets.

Radiant Heating Becomes Convectional

(*From page 9*)

pends largely on labor costs and will not vary much from that of the ordinary heating systems.

9. The cost of operating the system is somewhat lower than that of the ordinary system for the following reasons: (a) for equal comfort, the temperature of the air within the building is slightly lower and hence the cost of heating the air which passes through the building is lower; (b) the heat loss through outside walls is somewhat lower, especially when the windows have double glazing; (c) when either water or air is used as the heating medium, lower temperatures are used than in ordinary heating systems and therefore an economy in fuel combustion can be effected.

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ISRAEL ACQUIRES ANCIENT BIBLE SCROLLS

JERUSALEM—Israel has acquired the remaining four "Dead Sea Scrolls," oldest known Bible manuscripts, of seven found in a cave near Jericho in 1947, Prime Minister Moshe Sharett announced here.

They were purchased, reportedly for more than $250,000, from Metropolitan Athanasius Yeshue Samuel of the Syrian Orthodox Monastery of St. Mark here.

The four scrolls are the oldest known manuscript of the book of Isaiah; a commentary on the book of Habbakuk; a book called The Manual of Discipline containing regulations of the Essenes, an ascetic sect who lived about the time of Christ; and the book of Lamech, an apocryphal work whose existence is referred to in several ancient texts.

The other three scrolls were bought, shortly after their discovery, for the Hebrew University here by the late Professor E. L. Sukenik, head of the university's archeological department, who dated them as of the period preceding the destruction of the Second Temple in about 70 A.D.—R.N.S.

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Ralph S. Ireland, who operates the Ireland Sewer and Pipe Cleaning Authority of Buffalo, New York, paid for the above advertisement in the Buffalo papers. We regret that we are unable to reproduce the halftone picture of Mr. Ireland which appeared in the upper left hand corner.

Planning Today's Churches

(*From page 28*)

column, blocking vision for its occupant. With the availability of steel beams and the newer glued-laminated ribs, so "ecclesiastical" in appearance, large areas, such as a wide nave, can be spanned without the use of intermediate columns.

Acoustics, mentioned in connection with the parish hall, should be considered in the design of the church proper. A public address system is excellent to correct acoustical errors in an existing building, but one should not be necessary if a new church is correctly designed. An electronic amplifier has its drawbacks, as all of us know. The concept that the altar or pulpit should not be more than 75 feet from the furthest member of the congregation, plus good acoustics, plus clear lines of vision, will help guarantee the attention of the congregation during the service.

Illumination also is now recognized as an important contribution of science to good church design. In planning the church of today, the architect no longer specifies the wrought-iron luminaire, with its bulbs that are poor imitations of candles. Instead, he calls for a simple, dignified fixture, at a proper height and of sufficient candle power to adequately illuminate the prayer books and hymnals in the hands of the congregation. Also, the sanctuary is spotlighted with correctly designed fixtures, which can be concealed from the congregation, or pinpointed in the ceiling of the sanctuary in an attractive pattern.

Heating and hot water systems must be designed so that Sunday peak loads can be met, and therefore they must have a maximum of flexibility and control. Thermal insulation where needed, and in adequate quantity, can result in economy of size of the system and in fuel consumption.

Finally, aside from the concrete aspects of church design of today, there is the symbolic side. Even in the free or non-liturgical churches, there is a revived interest in liturgical worship. Some congregations have experimented with this. A Baptist church requested a sanctuary lamp, which, although it does not signify the reserved sacrament in this denomination as it would in other sects, nevertheless shows a thirst for a more spiritual atmosphere in the church. The pastor of a community church recently expressed a desire for a centrally located altar, hithertofore only found in the liturgical denominations.

Thus, in planning the church of today, the threefold program of worship, religious education, and fellowship, both on the church and community level, must be considered. All three should be provided for, and housed separately, with ample room for future growth and possible changes in use, organization, and procedure in worship.

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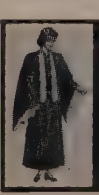

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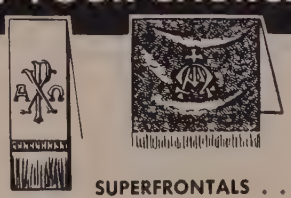

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CHURCH ROOF BECOMES A PLAYGROUND

Church is Also a Baby-Sitter

(*From page 65*)

old to three years. The mother brings her child to the toddlers' room on Sunday morning before she goes to Sunday services. Here the staff takes over. Miss Brightly, the nurse in charge, and Miss Pollard are aided when necessary by several of the parents themselves, who take turns helping out. There are also several high school students, inspired by their love of children and in some cases their desire for child care experience, who also lend a hand. As Miss Pollard points out, "The program helps in several ways. It cares for the baby, it reassures the parents that their child is safe and secure and it also helps the child to become acquainted with the church when he is just beginning to walk. In this way the child feels at home here, and there is no problem of adjustment to church activity when he grows older."

As the child becomes ready for it, he is provided with some toys and taught to play amicably with other infants. When the child reaches three years of age the parent may enroll him in the day school.

The fee for the day school is three hundred dollars a year, covering five days a week from October to May. Special scholarships have been set up, through the good-will of some church members, and these scholarships are used for parents who otherwise cannot afford to have their children attend this day school.

The three to four age group are in the nursery. Here the emphasis is on the creative development of the child. The aims here are well stated in Miss Pollard's words: "The essential equipment for experiences in music, art and science are provided. This encourages creativeness, self-help, independence, sharing and consideration for others."

The nursery is always humming with activity. Some of the sixteen children presently enrolled in the nursery classes are busily engaged in making pictures with crayons and paint. Others are listening to the phonograph. At other times they may be listening to religious stories being told to them by one of the school's three teachers, or they may, weather permitting, be playing on the church's spacious and safely fenced-in roof which has been fully equipped with play materials.

Miss Pollard recalls the thoughtful act the children did last St. Valentine's Day. The children had joined together to make their own St. Valentine's Day cards and on Sunday morning they presented them, as a gesture of friendship, to the infants in the baby-sitter program.

When the child reaches four years of age he enters the school's third section, the kindergarten. Here, in addition to activity similar to what the child had done in nursery classes, considerable stress is placed on religious education as well. There are miniature worship services and serious discussions on pertinent church subjects. Sometimes these are graphically illustrated to the children. Such as the time when one of the children had a baby sister. Shortly afterwards the mother of this child brought the baby to one of the kindergarten classes. With the help of the teachers, the mother, in simple terms, told the children the story of how the baby had been christened. The children thus learned first-hand the important christening information they would need to know in their later years.

At five, the child's life at the day

school is ended. Many of these children have gone on to become active and important members of Christ Church. There is no doubt that their "from the cradle" training played a highly significant part in guiding them towards the worthwhile Christian life they continued to follow as they grew older.

Miss Pollard adds a hopeful suggestion to other churches. She is fully convinced that whether they are large or small, other churches can institute a children's program along somewhat the same lines as Christ Church. The extent of their endeavors will of course depend on the church's financial and membership equipment. This is especially true, says Miss Pollard, of the baby-sitter program which she has found many Methodist churches completely overlooking, despite the fact that this method can act as a strong spur to church attendance. "The baby-care program," Miss Pollard adds emphatically, "is one of the important things."

INVITATION AND RESPONSE

God has built countless bridges to men's minds, but He has placed one limitation on Himself; He does not cross the last drawbridge into our minds until we invite Him. It is a drawbridge which we open and close from within the castle of our souls. Don't ask me why; I don't know. I suppose it is because He wants His sons to have free wills. Whatever the reason, God's final problem in bridge-building is to get past the portal of our own minds.

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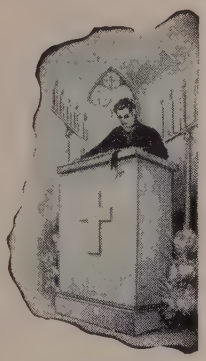

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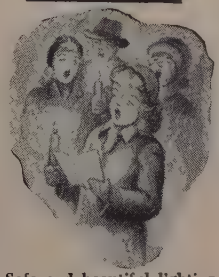

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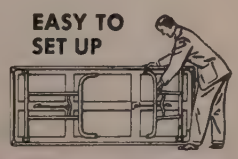

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Philly

(*From page 11*)

Vincent Perronet had other grandchildren; he had none.

Letters continue to pass between them as the years pass by. Philly is concerned at an intermission in the sense of her communion with God which she had enjoyed since the early spiritual awakening that had come to her when only ten years old; doubts have arisen to disturb her faith; sorrow has been her portion. Wesley never fails to speak a timely word. He reproves, but always gently; he advises, and always wisely. Writing again to Miss March in November, 1774, he urges the need of measuring spiritual experience by depth and breadth rather than by length.

"Does it extend wide in all inward and outward holiness?" he asks. "If so, I do not care whether they are of five or five-and-thirty years standing. Nay, when I look at Miss Betsy or Miss Philly Briggs, I am ready to hide my face: I am ashamed of having set out before they were born." Age does not always bend to such humble tribute to youth as this.

But what happened now to Philly so that a cloud passed over this bright and shining friendship? This I cannot answer. After the year 1774 no further letters to her are to be found in the *Standard Edition of Wesley Letters*. It would appear that she had neglected writing to him for some time, and that he, meanwhile, had been ill. In a letter written the following year to Damaris Perronet, her aunt, he remonstrates good-humouredly: "I think Philothea, too, since I am alive again, should have written to me either in verse or prose." Philothea! He had never been in the way of using her full name before. Was it archly said, or did it disclose a growing distance between them, and the decline of a friendship from its former warmth and intimacy?

Only once does he again make mention of her name. Writing to Ann Bolton five years later (1780), he says: "I am glad you have met with Phyllis Briggs" (A slip or misprint, surely! Could he so soon have forgotten her Christian name?). "She did taste of the pure love of God. But unprofitable reasonings stole away her strength. One would hope she is now recovering it." Alas for that eager, inquisitive mind! Alas for the wide gate and broad way of philosophy! Was this to be the end of the story?

What is known concerning her is that a few years after this time she married Thomas Thompson, the wealthy banker of Hull, who became a member of Parliament and the first treasurer of the Missionary Society, and who built for himself a residence in Gothic style, Cottingham Castle. A family was born to them of whom the eldest son also became well known as a member of Parliament and the first treasurer of the Missionary Society, Thomas Perronet Thompson, the "philosophical radical" (in some circles jocularly known as Colonel "Pirouette" Thompson). A daughter bearing her mother's name, Philothea, died a year after her mother and lies buried with her. From the mouldering inscription on the grave, John Wesley would have read that Philly died at Penzance in 1823, being then sixty-nine years old.

"Love me, if you can, as long as I live." As I sauntered on through this Cornish churchyard, pausing to gaze between the trees at the blue sea and The Mount set so magnificently in the bay, I wondered to myself whether she kept faith, and what secrets of the spirit she took down into the grave.

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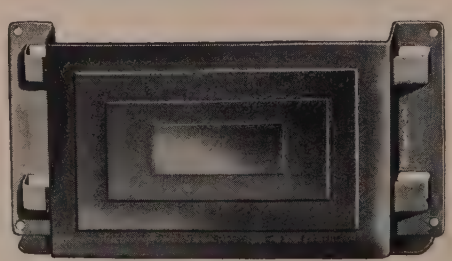

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Architects Report on New Church Construction

(*From page 68*)

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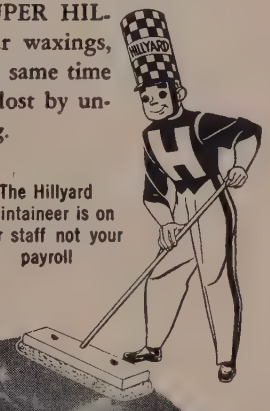

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Designed and fabricated by Commercial Radio-Sound Corp., distributor for RCA sound products in the New Jersey area, the communications facilities give the church (1) a sound network for the congregation, including concealed outdoor loudspeakers for accommodation of overflow crowds; (2) a complete radio broadcasting system, which is

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In addition, pews at the front and rear of the nave, as well as the confessional booths, are wired with receptacles into which special hearing aids can be plugged for the accommodation of the hard-of-hearing.

The installation includes a separate radio control booth above the nave, a portable television sound control desk, and a portable unit for controlling the congregation amplifiers. A television monitor screen is located in the remote control booth. The system is completely interconnected with telephone linkings, plus an intercommunication loudspeaker system for the organs.

TEXAS BAPTISTS MAKE RECORD CONTRIBUTIONS

DALLAS, Tex.—Texas Baptists contributed a record-breaking $7,994,-260.63 for the co-operative missions program during their 1953-54 fiscal year ended Oct. 31.

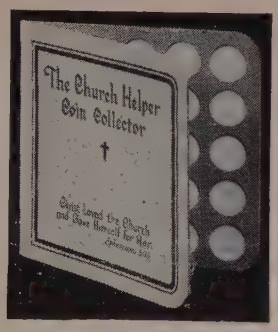
This was almost a million dollars over the goal of $7,000,000 set by the Baptist General Convention of Texas and $470,928.34 more than the amount raised last year.

Fifty per cent of the proceeds was sent to Southern Baptist Convention headquarters in Nashville, Tenn., for world missions and cooperative work.

The other fifty per cent was designated for state causes. Sharing in the fund were nine Baptist schools in the state which received $1,530,239.06 and the seven Texas Baptist hospitals, which got $761,325.66. The remainder was used for state missions.

The contributions were received from all but four of the Convention's 3,537 affiliated churches. Besides the missions gifts, donations for buildings and endowment of the denomination's schools and hospitals reached $5,149,842.14 during last year.

R. A. Springer of Dallas, the Convention's treasurer, announced the figures. (R.N.S.)



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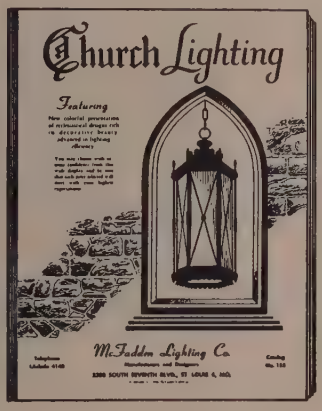

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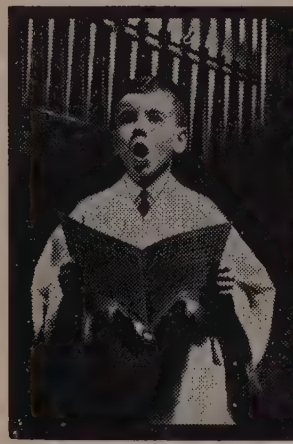

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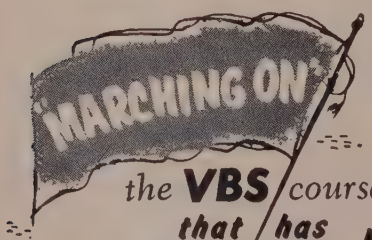

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John Oxenham

(*From page 8*)

The Ways

To every man there openeth
A Way, and Ways, and a Way.
And the High Soul climbs the High-way,
And the Low Soul gropes the Low,
And in between, on the misty flats,
The rest drift to and fro,
But to every man there openeth
A High Way and a Low.
And every man decideth
The Way his soul shall go.

In fact, one correspondent wrote to Miss Dunkerley:

"I asked a friend if he knew John Oxenham's poems, and he said he didn't. So I said he wrote 'To every man there openeth. . . .' And my friend said, 'Oh! Everyone in America knows that!' "

This, alas, is all the space permits of what is even then but a glimpse at Oxenham's poetry. But it would be almost sacrilege to the burning hopes John Oxenham brought out of the fiery caldron of the first World War, to fail to quote from two of his poems which have that special reference.

The first is from "Out of Darkness, Light:"

From this dread sowing, grant us harvest, Lord,
Of Nobler Doing and of Loftier Hope,—
An All-Embracing and Enduring Peace,—
A Bond of States, a Pact of Peoples, based
On no caprice of royal whim, but on
Foundation mightier than the mightiest throne—
The well-Considered Will of All the Lands.
Therewith—a simpler, purer, larger life,
Unhampered by the dread of War's alarms,
A life attuned to closer touch with Thee
And golden-threaded with Thy charity.
A Sweeter Earth—a Nearer Heaven—a World
As emulous in Peace as once in War,
And striving ever upward towards the Goal,
So, once again, through Death shall come New Life
And out of Darkness, Light.

And finally, distilling John Oxenham's brave and devoted life, his poem "A New Earth":

God grant us wisdom in these coming days
And eyes unsealed that we clear visions see
Of that new world that He would have us build
To Life's ennoblement and His high ministry.

God give us sense—God-sense of Life's new needs,
And souls aflame with new-born chivalries—
To cope with those black growths that foul the ways,
To cleanse our poisoned founts with God-born energies.

To pledge our souls to nobler, loftier life,
To win the world to His fair sanctities,
To bind the nations in a Pact of Peace
And free the Soul of Life for finer loyalties.

Not since Christ died upon His lonely cross
Has Time such prospect held of Life's new birth
Not since the world of chaos first was born
Has man so clearly visaged hope of a new earth.

Not of our own might can we hope to rise
Above the ruts and soilures of the past,
But with His help who did the first earth build,
With hearts courageous we may fairer build this last.

William Arthur Dunkerley passed to his well-earned reward in the early days of 1941, leaving behind him millions grateful for his life and work. Though he had witnessed a second World War, his hopes for humanity were undimmed. His daughter, Erica, writing of his death says:

> Among the many jottings I found, when he had passed on, was this: "Thanks be to God for a life full packed, with things that matter crying to be done—a life, thank God, of never-ending strife against odds. . . . Just time enough to do one's best, and then to pass on, leaving the rest to him. . . ."

THE OLD ROUND CHURCH
This 16 sided church is located at Richmond, Vermont.

ADD TO HISTORIC CHURCHES

The Old Round Church*

THE Old Round Church, Richmond, Vermont, was built during the years 1812-1813-1814 under the direction of William Rhodes who contracted to do the job for $3,000. Just why the church was built in its polygonal shape is not definitely known although it is believed that the plans were drawn by Mr. Rhodes from a model of a similarly shaped church he had seen in his travels through New England.

Legend has it that 17 men participated in its erection, each of the sixteen building one side and the seventeenth adding the belfry!

The plans to build a community church were drawn up after a town meeting in which the need for a church for the many Protestant denominations then in the town was agreed upon. Among the denominations which concurred in the building of a community church were Congregationalists, Baptists, Methodists, Universalists, and Christians. The land for the building was donated by Isaac Gleason who also gave the land for the "public common."

The Reverend Thomas Browning was the first minister of the people, beginning his labors at the age of 25 or 26. His body rests in the cemetery by the Universalist Church.

To one unused to old Vermont churches, the inside of this church seems nearly as remarkable as its odd shape. The main room is divided by a center aisle, on either side of which are the original box pews. Around the walls of the 16-sided room are more box pews. The balcony is shaped like a horseshoe. In the open part of the horseshoe the pulpit rose almost to the balcony, while a sounding board rested above it. Now the pulpit is lowered three feet and the sounding board has been removed. A door to the belfry is at the left of the balcony. The present bell was installed in 1851 and is a bell cast by H. N. Hooper of Boston.

Religious services were held in this building as early as 1814 and continued until 1880. The practice of holding town meetings in this building began at about the same time and has continued to the present, but the structure has belonged to the town only since 1880.

An annual religious pilgrimage is held in the church in the summer.

*This project is now sponsored by the Richmond Civic Club, Richmond, Vermont, which has been the source of our information.

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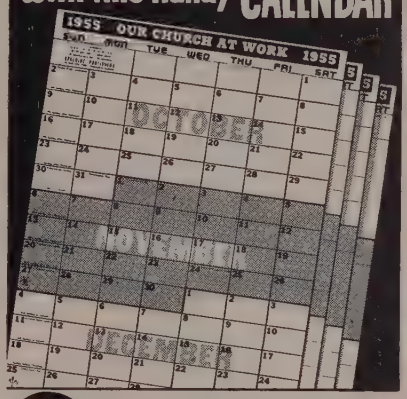

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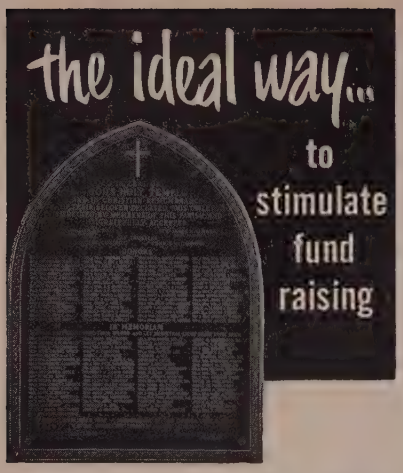

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If a Man Die

(*From page 16*)

THE HOPE OF IMMORTALITY

I look forward to the great adventure, which now cannot be far off, with awe but not with apprehension. I enjoy my work, my home, my friends, my life. I shall be sorry to part with them. But always I have stood in the bow looking forward with hopeful anticipation to the life before me. When the time comes for my embarkation and the ropes are cast off, I think that I shall still be standing in the bow, and still looking forward with eager curiosity and glad hopefulness to the new world to which the unknown voyage will bring me.

—*Lyman Abbott.*

THE CELESTIAL CITY FROM AFAR

Then they essayed to look, but the remembrance of that last thing that the shepherds had shown them made their hands shake; by means of which impediment they could not look steadily through the glass; yet they thought they saw something like the gate, and also some of the glory of the place.

—*John Bunyan.*

THE HOPE OF IMMORTALITY

The hope we have for self-conscious existence and moral progress after death for the individual is founded on four things:

1. There is the historical argument—the resurrection of Jesus. To the early disciples the resurrection was the central fact of their existence.

2. The philosophical argument. The Christian hope finds confirmation in the laws of the human mind. Assurance for a rational universe is found in personal immortality.

3. The ethical argument. This is the oldest and most influential of all arguments for immortality. The inequalities of the present demand a readjustment that only immortality can supply.

4. The religious argument. If Jesus is right in his teaching about divine Fatherhood, immortality follows as a matter of course. This is the foundation of the Christian hope. It depends upon the purpose of God. Jesus gave us not only a new fact but a new value. The Christian hope stands or falls upon the Christian experience.

—*William Adams Brown.*

IMMORTALITY AND EVOLUTION

Now if the relation thus established in the morning twilight of man's existence between the human soul and a world invisible and immaterial is a relation of which only the subjective term is real and the objective term is nonexistent, then I say, it is something utterly without precedent in the whole history of creation. All the analogies of evolution, so far as we have yet been able to decipher it, are overwhelmingly against any such supposition. To suppose that during countless ages, from the seaweed up to man, the progress of life was achieved through adjustments to external realities, but that then the method was all at once changed and throughout a vast province of evolution the end was secured through adjustments to external non-realities is to do sheer violence to logic and to common sense.—*John Fiske.*

THROUGH THE WICKET GATE

They tell of heaven's doors with gems bespread,

Of glory in the golden streets and air:

No dark, but only endless light is there,

And all the shining ones to thrones are led.

They sing of crowns for victor souls who bled

For cause sublime and now walk proudly where

The golden gates swing wide to good and fair.

Aye, these are they who much have merited.

—*T. Moore Atkinson.*

LIKE AS THE SEED

If the Father deigns to touch with divine power the cold and pulseless heart of the buried acorn and to make it burst forth from its prison walls, will He leave neglected in the earth the soul of man made in the image of his Creator?—*William Jennings Bryan.*

PROGRESS IS EVER UPWARD

Believing as I do that man in the distant future will be a far more perfect creature than he now is, it is an intolerable thought that he and all other sentient beings are doomed to complete annihilation after such long-continued slow progress. To those who fully admit the immortality of the human soul, the destruction of our world will not appear so dreadful.—*Charles Darwin.*

CONTINUED EXISTENCE

If survival is a reality, and if, by actual demonstration, the continued existence of higher or mental attributes is proved to be true, then we may expect that life itself even of a low grade, never really goes out of existence—though it need not have an individual or personal existence except in its higher grades—and the whole province of biology becomes revolutionized.

—Sir Oliver Lodge.

SHE WENT NOT ALONE

". . . she went not alone or unattended
For God, who does behold the sparrows' fall
Meets with his children where the road has ended
And she has seen his face and heard his call.

Now she shall live forever in his glory
And she shall walk at night among the stars
And learn from God himself life's finished story,
And never shall she dream of prison bars.
No hand shall ever hurt her, and unweary
She will, with God, create the dawn of day.
No task can try her, or be dull or dreary
For God himself shall show her all his wondrous way
Till she has learned how earthly duty
Though done in pain and heaviness below,
Becomes, translated, part of heaven's beauty,
And loving deeds, like gems, shall ever glow." (Adapted)

Harriet—Louise H. Patterson.

THERE IS NO DEATH

There is no death.
They only truly live
Who pass into the life beyond, and see
This earth is but a school preparative
For higher ministry.

We call them "dead"—
But they look back and smile
At our dead living in the bonds of flesh
And do rejoice that, in so short a while,
Our souls will slip the leash.

There is no death
To those whose hearts are set
On higher things than this life doth afford;
How shall their passing leave one least regret,
Who go to join their Lord?

—John Oxenham, from *The Vision Splendid.*

Work, Worship and Give

(From page 14)

Henry, a boy of about their age, who is bedridden with cancer, can't visit them, nor they him. But they do help by tearing old sheets into bandages for him.

To make tedious hours pass more quickly, junior churchers have given gay-colored goldfish from their own aquariums at home to several cancer victims and to little Alfred.

From time to time the youngsters hear about others of the six families they are interested in helping. In one family the father is ill and able to work only a few days at a time. Since there are several other children, the six-months old baby has had to sleep on a divan.

Junior church members scouted around and finally found a good, fully equipped baby bed,—but not before the tiny tot had a pretty bad bump when he somehow rolled from his makeshift bed.

A little more than a year ago a junior church was organized at Sheridan Avenue Christian Church in Tulsa. The East Side group helped with its formation, then, with typical generosity, bestowed a gleaming communion service set with offering trays.

A Giving Church

Each year substantial gifts are made to United Christian Missionary Society for Easter, Children's Day, National Benevolence, Thanksgiving, and Christmas offerings.

East Side's Christian Women's Fellowship wouldn't have thought of buying themselves a tea service, even though it was badly needed for receptions and meetings at which they are hostesses. But, thanks to junior church, they now have a complete reception service which includes a lace cloth with under cloth, crystal plates, cups, sherbets, teaspoons, salad forks, silver candle-holders, water pitcher, ladle, vase, sugar shells, and other pieces. Needless to say, the Fellowship is most appreciative.

Mrs. Downs keeps an accurate record of all youngsters and whether or not they are yet church members. She has all birth dates, and no child has a birthday without receiving a greeting card in the mail. Close contact is kept with parents, several of whom visit junior church regularly. In addition, it is not at all unusual to have a board member or two visit each Sunday. Junior church is an important part of East Side, of which all are justly proud.

These enthusiastic youngsters are not relegated to a drab basement like cast-offs. Rather, they enjoy the bright-curtained basement room where they

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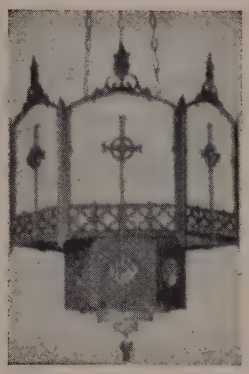

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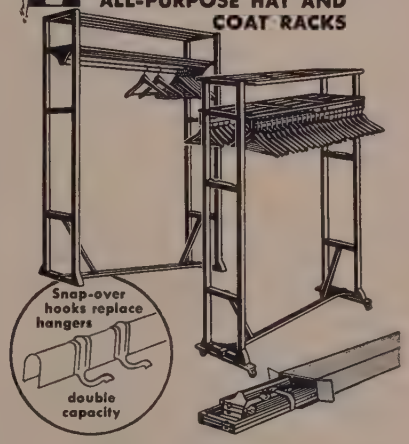

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see reminders of their many projects hanging on the walls. Periodically, though, they visit upstairs in the "big" church. A more well-behaved group of more than a hundred children you could never hope to see. They listen intently to the minister's sermon, and raise eager young voices in song.

However, before another year ends, they hope to worship in surroundings that are even more eloquent with reverence. Funds are being raised for an addition to East Side Church which will include a chapel suitable for small weddings and funerals.

This is the new meeting place designated specifically for junior church. The youngsters are all agog now talking and working toward a new goal. Through the sale of church notepaper they have started a fund to buy an organ for the chapel.

All of these and many other junior church accomplishments would not have been possible without an enlightened and consecrated group of leaders. Through their prayerful, thoughtful guidance the youngsters are learning the true meaning of religion. They are learning that passive worship must be linked with active sharing. They are learning not only to love the Lord their God, but also to love their neighbors as themselves.

The closing benediction, composed especially for the youngsters by their pastor, is uttered softly by each child. Fittingly it sums up their purpose:

God first, others second, I'm third—
I pray my goal to be,
In all I say, in all I do,
Oh Lord, wilt thou guide me.

FOR AN ANNIVERSARY

This is the journey our young hearts planned
To last for a lifetime through
Launching our craft on a summer sea
To sail on the boundless blue.
Surely the winds and the waves were kind
To us when our course was set,
Bearing us up on the sparkling foam,
Not letting our hearts forget
This is the ship that our love has built,
A refuge, secure and warm,
Granting deep peace to a family
In any impending storm.
Let us thank God for the journey past,
The voyage that lies ahead,
Knowing, we two, through the span of years,
Our craft is divinely led!

Berniece Ayers Hall
Williamson, New York

The Christian Funeral

(*From page 30*)

Other Considerations

1. Place. It is appropriate that one who has been nurtured in the spiritual life of the church should be buried from the church. This does not mean a more elaborate service, nor imply a large attendance. It simply places the services where they rightly belong for such a person, in the house of prayer. Often the family will gather at the funeral parlor for a family prayer prior to the service and pay their last respects to the body.

2. If the body is kept at the funeral parlor it should not be felt necessary for the family to be present throughout the visiting hours. Someone may represent the family, or a guest book may be provided. Then the immediate family may remain at home within the inner circle of friends or relatives.

3. Fraternal or military service. Sometimes the deceased has been a member of a military or fraternal order. Should fraternal or military services be held? Sometimes, perhaps, but often they are a distinct repetition of the services of the church, and may be an additional emotional burden for the bereaved. Seldom, if ever, should such services be "tacked on" to the services of the church.

4. It is proper to hold the Christian service separate from the service conducted by the fraternal or military group.

5. Fees. No charge is ever made for the service of the pastor at the time of death. Sometimes an offering of appreciation is made. If so, it is considered a personal matter and not to be handled by the funeral director. The pastor does not want his services to be considered as just another item on the "bill." If an offering is given it is usually used for benevolent purposes. Since the pastor is the servant of the church it is much preferred, however, that any appreciation should be to the church rather than the pastor.

6. Costs. The services and arrangements should be brief and unpretentious. The service and appointments should not be a denial of our faith that we commit the spirit of our beloved to God rather than to the ground. It is natural to wish to honor the dead. But Christian consideration requires moderation of expenditures for caskets, flowers, etc. Christian sorrow is not expressed by elaborate and expensive efforts to glorify and perpetuate the body. Christian lives cannot be memorialized by expensive paraphernalia to be looked at, admired, and then buried in the ground. Truer memorials are created through gifts to the church, hospital, or other benevolent institutions. Anything

out of keeping with the standard of living of the bereaved family will be considered as pretentious.

7. Memorial. Flowers have been a traditional form for the expression of sympathy. But often the large displays at a funeral impress us as wasteful rather than respectful. A personal note of sympathy may mean more. Memorial flowers provided for the church at some later date may be more expressive of sympathy and appreciation. Many churches have memorial funds through which memorial gifts may be translated into a more permanent memorial to the deceased. Relatives and Christian friends will be happy to join in such living memorials as a true expression of their sympathy and love for the dead.

These things should be discussed with your pastor now. Then you will be prepared to face sorrow when it comes and act with sound judgment and good Christian faith.

CANADIAN MEMORIAL CHAPEL

Canada's Memorial Chapel at Vancouver, British Columbia is unique among the churches of Canada and the United States. It was built as a memorial to the men who died in the first world war. Its first minister and leader was Lt.-Col. G. O. Fallis, a chaplain who had served with distinction in the Canadian army. Through experiences in officiating at the burial of veterans he felt a call to lead in the erection of this church. All of the provinces in the dominion had a part in the construction. Each one has its own window. The first unit, a social hall, was opened in 1923. The chapel itself was dedicated in 1928. The Memorial Tablet, shown on the cover of the February issue of *Church Management*, is the center of worship. It is carved from imported Caen stone. The book of remembrance contains the names of approximately 70,000 young Canadians who gave their lives in the war. Architects for the building were McCarter & Nairn. The present minister is James G. Gorwill. It is affiliated with the United Church of Canada.

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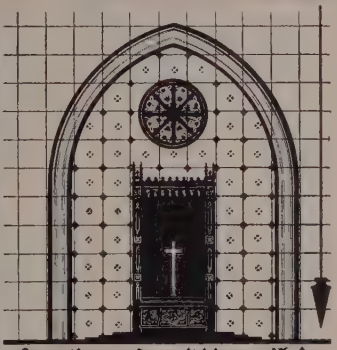
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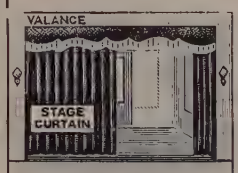

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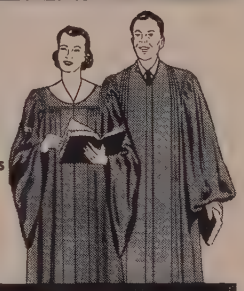
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Save the Union Meeting

(*From page 92*)

ing can or shall be done, unless Protestants in every community become alerted to the vital need of stronger interchurch fellowship. It all begins with a state of mind. Denominational pride and taste are strongly related to the problem. Prejudice has its part; the feeling of responsibility is frequently absent "if it is not in my own church." Ritualistic churches do not attract members of the revivalistic flocks, and vice versa. It depends upon the preacher selected; the church; the music, etc.

Methods For Recovery

There are many reasons why greater enthusiasm needs to be engendered concerning these inter-denominational observances. Here are ten good ones:

1. Denominational Christians should grasp every opportunity to realize that prayer of Jesus in John 17, "That they all may be one." The finest way in which it may be done is to partake in the things which all denominations have in common.

2. There needs to be taking place on local levels, "thrusts" at fellowship wherever possible, in order that the common worshiper may move out of his own realm and into communication with other Christians and their ways. National leaders in their efforts at unity can do little until unity takes root among laymen.

3. Non-Roman Catholic churches need to find corporate strength. The more encouragement given to unity through community cooperation, the more the voice of Protestantism shall be respected.

4. Where there is the possibility of denominations joining each other, the additional fellowship on a successful basis, demonstrates the feasibility of churches uniting in their common tasks.

5. Frequent services of interdenominational nature will help non-Roman Catholic churches to find their common denominator in worship. Ritualistic churches will learn more of free worship; informal worshipers will tend to be more tolerant of liturgical services. Understanding will be more general.

6. Worshiping under the leadership of ministers of other faiths should (although it does not always) rid us of the notion that Methodists can only profitably hear Methodists, Baptists only hear Baptists, and so on.

7. Enthusiasm is a natural component of large meetings or gatherings. The Arabs' proverb is good: "One hand cannot clap."

8. Inter-denominational meetings demonstrate that it is possible for laymen who have fellowship in Rotary, Scouting, Masonry, and other groups, to express a like fellowship under the banner of the Church.

9. Union services significantly unite Protestants in matters in which they may agree. The agreement is stronger the closer the occasion brings the worshipers to God or Jesus Christ. As in the Lenten season, there is no inclination for any to think of denomination, sect, or creed at the cross.

10. The world is bound to feel the impact of any cause for which there is loyal enthusiasm, devoted support, or deep feeling. If we take the word of Jesus in the great commission seriously, we must recognize that a half-hearted witness, either in attendance or in service, will win few converts. We have a message to give to the world; can we give it, if we do not wish to hear it ourselves?

In one community, a reporting pastor said that inter-denominational meetings were truly a farce. From this position, we may move in one of two directions; either give them up entirely, or make them become glorious rallies of Christians-by-whatever-name, around the common causes of our witness.

A small boy returning from an interchurch meeting asked his mother and father, "Why is it they are always talking about John the Baptist, but never mention Jesus the Presbyterian?" The union meeting, if for no other reason, should be encouraged for that alone!

To quote a recent article, "There is but one sufficient reason for uniting our churches in their efforts that together we may fulfill the mission laid upon us by our Lord Jesus Christ. The prayer of Jesus for all of us, his disciples, was "I in them, and thou in me, that they may be made perfect in one, and that the world may know that thou hast sent me, and hast loved them as thou hast loved me."

In Wilmette, Illinois, is the great carved stone edifice housing the worship activities of the B'hai faith. It is a nine-sided building with the roof arching towards the center upward until it reaches zero. The followers of the B'hai religion declare that there are nine principal religions in the world and that while each one has its own side they will all become closer together the nearer they reach God.

This, applied to the subject at hand, is easily borne out in the things which drew us together—Holy Week, a time when we think foremost of Jesus Christ and his person in the Holy Trinity—Thanksgiving, when all we think of is our common dependence upon the providence of God. At these times of the year, we unite without hesitation.

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Lord, make my faith like the pure white foam
Borne up on the blue waves' crest!
Knowing the force that beats ceaselessly,
Tossed by the wrath of a churning sea
With spirit of wild unrest.

Just as the foam gleams, a sparkling crown
For turbulent water moods,
Even though storms not subside nor cease,
Let my faith shine as my heart knows peace
Through all life's vicissitudes!

Berniece Ayers Hall
Williamson, New York

In some communities, the Holy Week services will be well attended. In others the Holy Week services will represent Protestant poverty itself. One would naturally expect the contribution of each church with its rich traditions and liturgy to add up to a glorious display of the sum total of the power and influence of all. The reverse generally takes place. The average union meeting represents the denominations coming together stripped of most of their traditions and without having found a new footing by which the combined strength may become traditional.

Some Progressive Steps

1. To have more spiritual fellowship among the churches as regards modes and types of worship, the reasons why we do certain things, etc.

2. Our people need to be pointed more and more to the fact that we do not come "to hear the minister" but to seek Almighty God and to praise him for his wonderful works.

3. A point of emphasis is important: that we are not trying to make Nazarenes, Presbyterians, Episcopalians, etc., out of Christians, but to make Christians out of Nazarenes, Presbyterians, Episcopalians, etc.

4. It may be well to indicate to our people from time to time, that in good old American tradition, the town meeting or the town assembly was a splendid time for all to come together on a common footing.

5. More effort should be made to strengthen the musical presentations, the decorations, etc., at the combined meetings.

6. Perhaps more publicity should be given through editorials and radio to the combined effort of the Protestant group.

In closing, we point out again that the World Council of Churches and the International Missionary Council have called all churches with the following title—*The Calling of the Church to Mission and to Unity.* "Our mission is clear—it is to win the world to Jesus Christ." In unity, we are making rapid strides on the national level, among the leadership of our churches, but in local communities, there is a lack-luster characteristic about the average union meeting.

A story will suffice to drive the point home. A visitor was being taken through the grounds and buildings of a mental hospital. He was taken especially into a ward where the most dangerous cases were placed. Only two or three guards were over approximately a hundred men. The visitor gasped and asked, "Aren't you afraid that these people will overpower the guards and escape?" His guide replied, "No, lunatics never unite!"

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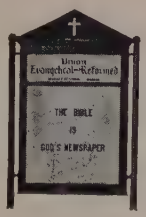

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Adventures Into Two Worlds

(*From page 46*)

this last part of the sermon let me briefly touch the main points.

1. First of all there is the belief of the disciples that Jesus survived the crucifixion. No fact in history is better attested and documented than that the followers of Jesus, almost from the day of his crucifixion, believed that he was still alive because of their own experiences with him. It was the heart and soul of their message, as Paul wrote to the Corinthians:

> For I delivered to you as of first importance what I also received, that Christ died for our sins . . . that he was buried, that he was raised on the third day . . . and that he appeared to Cephas, then to the twelve. Then he appeared to more than five hundred brethren at one time . . . then he appeared to James, then to all the apostles. Last of all, as to one untimely born, he appeared also to me.

To the skeptic's claim that these were only subjective psychological experiences I answer that he cannot prove it. They may have been; they may not have been. And the best reason for believing that they were not is found in their result. If they were just hallucinations, they were life-giving ones! They empowered very ordinary men to do extraordinary things. Paul's vision wrought a moral miracle, changing him from a cruel persecutor to one willing to suffer and eventually die for the faith he had once tried to destroy. Peter was only a fisherman; now his name graces one of the greatest buildings in the world! Then again I ask the skeptic what proof he has of anything? We have to accept the word of others for most things. As G. K. Chesterton once observed, "If a dozen honest men tell me that they have climbed the Matterhorn, I am satisfied that the summit of that mountain is accessible, though I may never get there myself." You can't get around the historic fact that a dozen and more, honest men were convinced that Jesus had communicated with them personally following his death.

2. Secondly, there is the evidence that the personality is not dependent upon the brain, but is independent of it. The relationship between the mind and the brain is an exceedingly complex one. "What is mind?" runs the old gag. "No matter." That is a layman's description of what may be the truth. A couple of years ago one of Britain's top specialists in the workings of the nervous system published a Cambridge lecture under the title, *The Contribution of Medicine to Our Idea of Mind.* He says in it that though the mind "is linked through the brain to the world of matter, it moves in its own sphere as though it could soar above the physical." A man, he is saying, is more than the sum of his physical parts.

Everyone knows that the body affects our mental states. When we are tired or hungry, we are peevish. When our thyroid gland isn't working right we are listless, on the one hand, or nervous on the other. We are increasingly understanding that our mind also affects our bodily states. When we are frightened we can run faster; when we are angry our face gets red; when we tell a lie our palms perspire.

The question is, which tends to be the superior and which the subordinate—body or mind? Certainly the condition of the body limits the functioning of the mind. Cut off my arm and I cannot do the same things I could before. Take out part of my brain and it is even more obvious. But if you cut off my arm I am still conscious of being the same person. Maybe I can't work an adding machine without the arm, but I can still know how to do it and understand its principle. Paralyze a man's body right up to his neck and he will still tell you he's the same man. I have known persons stricken by cerebral hemmorhages who couldn't remember names or words—and yet they have shown by their efforts to remember and to concentrate, by their gropings for the right word, that they themselves realized that their brains weren't functioning properly. We can build machines now which in some respects are far superior to human brains and bodies—as in mathematical calculations, for example. Yet while the monster machines are not aware of us, we are conscious of them. It appears that mind, or personality is not simply brain and body, but something which uses the brain and body to accomplish its own purposes. I *am* a person and *have* a body.

3. Finally, the strongest argument of all for immortality is the being and character of God. If there is no God, then it is extremely doubtful if there is any immortality. Neither science, nor anything else, will ever prove the existence of God. But certainly its advance in the last fifty years has not made atheism any easier. It was a scientist, not a theologian, who declared that the evidence now is that God is more like a great mathematician than like a machine. Very few these days would be brash enough to claim that so great a design—embracing electrons in their orbits and stars in their courses—happened without a Great Designer. And if there is a God he is probably best described in terms of the highest thing that we know, which is human personality. And if he is a Person, then surely he is as good as

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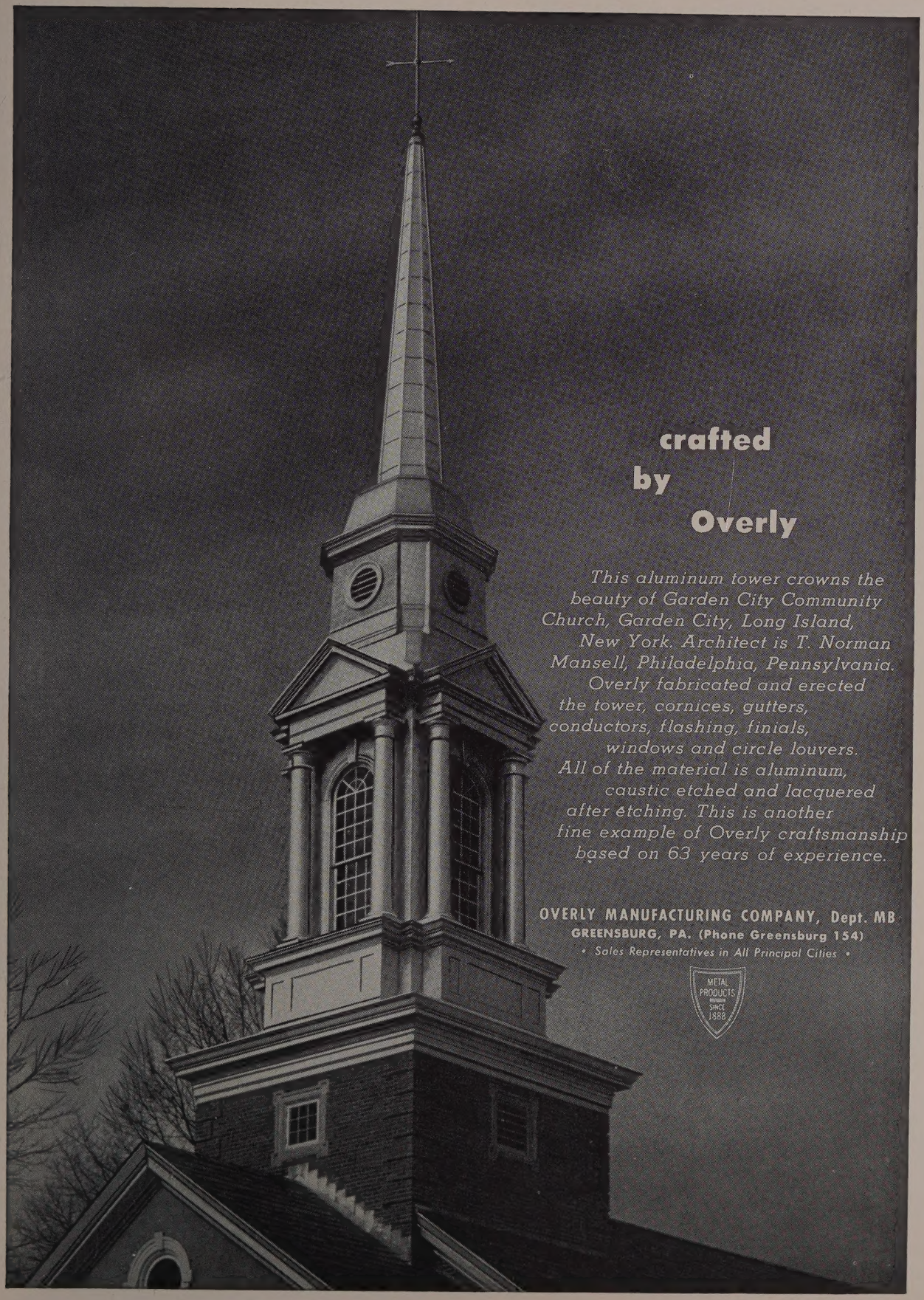
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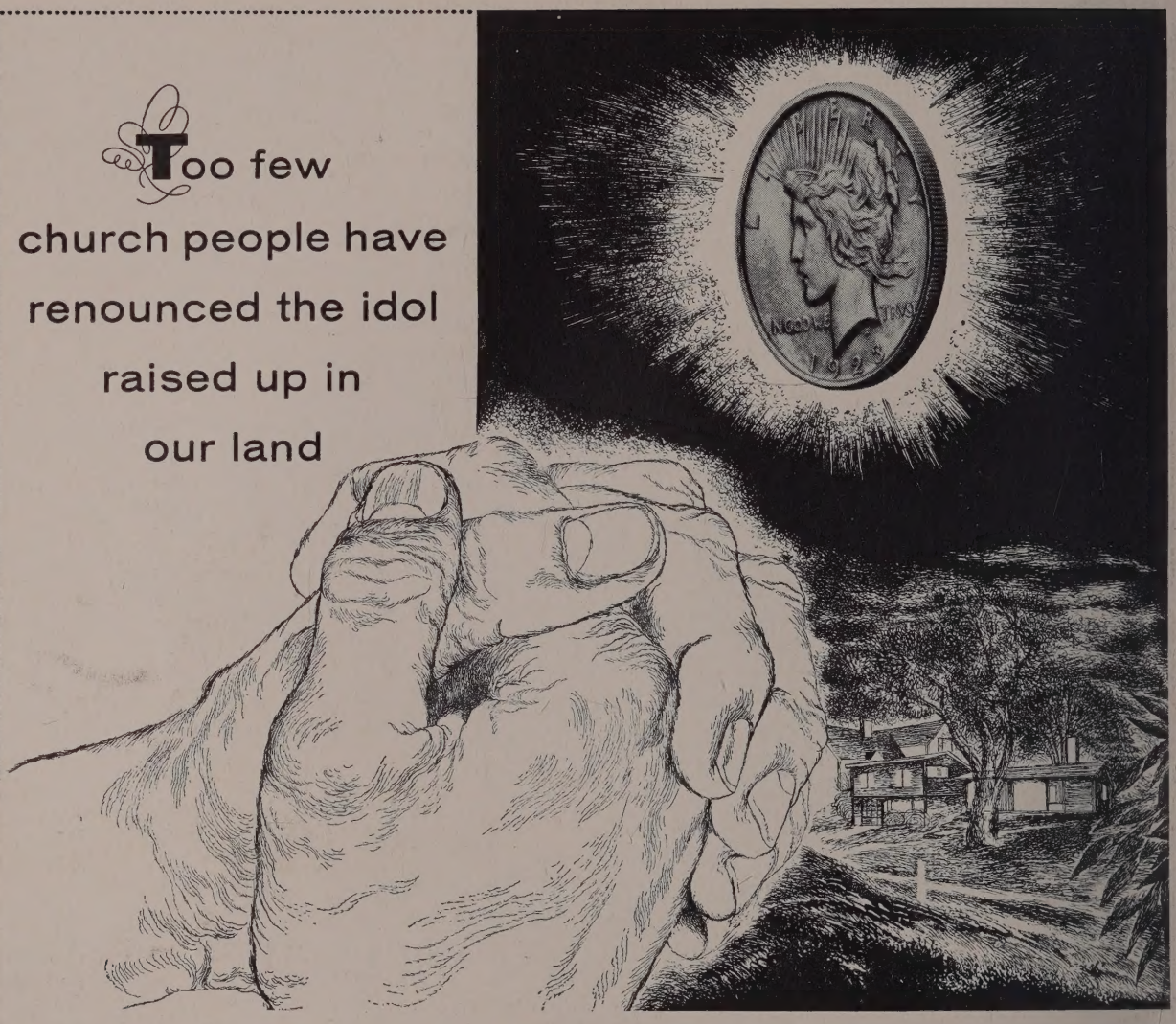

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